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Reflector.

REV. H. A. GRAVES, EDITOR.? WM. S. DAMRELL, PUBLISHER.

A Religious and family Newspaper, among those designated by some one, as plete the crop, and then commences the problem of the side which he thinks as I can, for I feel provoked with you. Continuous picking of the cotton, grinding and longing for the water, picking of the cotton, grinding and longing for the bread of life, who would rejoice in the privilege of a Baptist which he considers as the most meritorious.

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Christian Reflector.

The Missionary. BY W. HOWITT.

"He was the first that ever bore Glad tidings to that desert shore."

My heart goes with the dauntless man, Freely as thou dost hie,
To sojourn with some barbarous clan,
For them to toil, or die. Fondly our spirits to our own Cling, nor to part allow; Thine to some land forlorn has flown,—

We turn,-and where art thou? Thou climb'st the vessel's lofty side,-Hearts which for knowledge track the seas,

Spirits which lightly rove
Glad as the billows and the breeze
And thou—the child of love.

Baptist church in Ireland-which, however, proportion of the surface is thickly wooddoes not number many more than three hun- ed, furnishing plenty of fuel, which is sold dred members. His pulpit style is exceed- in market, during the winter season, for ingly colloquial; his appearance and man- about \$2 per cord. The forests abound ners are remarkably plain; his sermons in pine, several species of the oak, walnut, are well thought out; and his labors are hickory, beach, chestnut, sweet-gum, eminently useful. Whenever he visits the persimmon, sassafras, and whitewood, as English metropolis, large congregations well as the more noble magnolia, and cuare always ready to listen to him.

and known him by no other means, will be bowers. A blossom of the cucumber tree, very likely to mistake his character. Sar- or as some think the umbrella tree, I found casm is one leading characteristic in all by measurement, to be three feet across his writings; nor does he hesitate some-times to apply harsh language to his oppotemper seems, on paper, to be any thing but lovely. The fact, however, is, that the war, so as to leave them no obstruction the sharp things he has really writen.

appointed age of man; he has lately had and very fertile, but more commonly i afford to be without them.

REV. JOHN M. CRAMP, M. A.

President of the Baptist college in Mon- drawn for cotton and corn, while all the treal, he may almost be regarded as one of rest of the land remained to be moved at us. Be that as it may, it is due to his the time of hoeing; yet this is common at clear head and warm heart, to class him the South. Two or three hoeings com-

tist minister, and has been the pastor of still retains. The son pursued his preparatory studies for the ministry at Stepney College, at his father's expense, and has been successively pastor of a church in London, and co-pastor with his father, and

acquainted with ecclesiastical history, especially in connection with the popish con-troversy, than Mr. Cramp. His views of when we see the failures of the man they obtain the right man.

pamphlets; in addition to which, he was formed. for some years the editor of the English Baptist Magazine, and prepared several works for the Religious Tract Society. As his age cannot excel 46, and he is favored with good health, we may hope yet to receive many estimable productions of his pen.

In person, Mr. C. is rather below the average size of his countrymen; he has a keen, penetrating eye, and is inclined to baldness. His voice, manners, and style of preaching, all give you his exact character-a man of direct and benevolent energy. May he long live, to enjoy in Canada

Dr. Carson is the pastor of the largest highland, lowland and plain. A great cumber tree, both of which bear blossoms Those who have read his publications, that would do honor to any of Flora's nents, and to represent their arguments as prairie regions were formerly covered with produced by ignorance and folly. His tall grass, which the Indians were in the world does not contain a more simple in the chase for deer. Since the settleminded, child-like and humble Christian, ment by whites, this practice has been than brother Carson. Indeed, private in- neglected, and as a consequence the tercourse with him will almost induce one prairies are now dotted by clumps of young to suppose that he cannot be the author of oaks, which afford a pleasant shade for the animals, that, in common, roam at large.

Dr. Carson is rapidly approaching the The soil in many places is black, deep, to sustain the loss of his wife, one of this region, it is sandy and thin, affording the most lovely of women, who left thirteen a good crop for a few years, but becomes children, with her bereaved husband, to quickly exhausted by the cotton grower. mourn her loss. It is delightful, however, Unlike the New England farmer, he never to add, that the affectionate father had bap- troubles himself to strengthen the soil by tized every one of those children, and they manure. Hence the frequent removal of now are members of his own church, planters, which, together with the fact that It is hoped that the worthy Doctor's works, improved buildings add very little to the those of a more general character, as well value of a plantation when sold, accounts as the unanswerable volume on baptism, will for the fact of so many in this country be re-printed in this country. We cannot living in log houses. The principal crop is cotton; corn is raised, but only for home consumption. To a New England farmer it would seem very odd to see ground I scarcely know whether it be quite broken up in the spring, by a very small correct to call this valued brother an Eng- plough drawn by one horse or mule; or lish author; inasmuch as he is now the still stranger to see only a single furrow

The climate is very warm, the thermometist minister, and has been the pastor of but one church, the charge of which he but one church, the charge of which he fever is now pervailing; several deaths rery great. To strengthen then this in-

Yours, &c.

troversy, than Mr. Cramp. His views of religious liberty are eminently enlightened; his habits are regular, active, and persevering. In a word, he is admirably qualified to discharge the important duties of the office he is now called to fill.

Besides 'The Text-book of Popery,' Mr. Cramp has published 'Lectures for these Times,' and various sermons and pamphlets; in addition to which, he was

arrived, after extensive notices and promises of great things, and taking enough of the repeal for the Yankees, there was a great display of zeal for the memory of the Irish saint. All the insignia for the occasion were displayed upon harps and suffer the feeble churches in Canada West

under St. Patrick's flag, shall be deemed

only the reproaches of their own hearts, but an occasional one from the people, and even from Catholics themselves, who politely inform them that Irishmen can read the motive, and are not to be taken the experience of their unhappy brethren!

For the Christian Reflector.

Canada for missionary purposes. But such aid, generous as it is, is far from enabling us to possess the land, and multitudes are perishing for lack of knowledge.

With respect to missions in Canada, we have done comparatively possible to we have done comparatively possible to the control of the control of

preceding remirks, that the want of minfever is now pervailing; several deaths very great. It satengement then have already occurred, and it is feared the following fact, that there are 6 or 7 large the people turn out well to hear whenever

BOSTON, THURSDAY, AUGUST 8, 1844.

there is preaching among them. A good Lesson.

Concerning Romanism, we have been in the habit of looking forward in fearful appropherations of the distriction of the state of the habit of polymer and the habit of paying much for this object; but some of the above churches are able to

when the great festival of St. Patrick out any Baptist ministers; towns that

banners, &c. The march of the procession commenced, headed by one of the most profane swearers that we have in the first missionaries to evangelize this part of place, loaded with a great variety of digniplace, loaded with a great variety of dignified titles to give him importance as leader of the solemnities of the day.

The town election is now at hand, and the candidates for office feel the force of the temptation to drop into the ranks, and secure to themselves the votes of the sons

pressed in the language of figures, which never lies. The elector's verdict is then published to the breathless multitude, the pruport of which is, 'that not one of all the into the cause of the salute. But the oruport of which is, 'that not one of all the Protestant candidates, who worshipped ander St. Patrick's flag, shall be deemed the serious annoyance, and often injury, to worthy of our confidence.'

Since then, they have had to hear not in such a community, need only to be

by such inconsistent acts of treason against ring to Mr. Clay's comments, in his North their principles. May others learn from Carolina speech, on hogs, coon skins, &c., and with quoting a single and weighty remark from Mr. Webster's Plymouth GAIUS. Address, that 'truth in taste is allied to

But there is one practice well deserving more serious comment—I mean that of betting on Elections.

Let us supply Western Canada.

The practice of laying wagers has never gained a footing in New England, and DEAR BROTHER HILL,—Dare I say a is often used as a mode of affirming our word about ministers being wanted in own sincerity, or silencing an adversary. Canada West? Yes, I must speak to you, and through you to the Committee and the an oath, nor so violent as a blow, but as American Baptist churches. Last month devoid of argument as either one or the I mentioned to you our circumstances, &c., &c., in the conversation that took light in which we can view it. In many place between us in Simcoe, that I felt cases, it is merely a mode of making money. much encouraged by the interest which our As such, it is no contract of indemnity, and As such, it is no contract of indemnity, and does not benefit the community, by increasing and educational operations.

You are aware that the Baptist friends in Great Britain have promised this year to another, without any equivalent to the loser add fifty per cent. to the funds collected in in whole or in part—and gives rise to feel-

With respect to missions in Canada, we have done comparatively nothing; we have had a name to live, but we have lived at a poor dying rate. We lack wisdom; we lack energy; we lack men of influence, men whose hearts burn with love to God, and to the souls of men.

Western Canada is an important field, and all denominations seem aware of it. If I were to enlarge on the spiritual destitution of the Province at this moment, I see induced to relax or withhold his political exertions. Or, lastly, an individual tution of the Province at this moment, I cal exertions. Or, lastly, an individual could present a claim to American Baptists who has a passion for money making-and especially, inferior to none upon the face of the globe. In many parts of the country passion—may be tempted to throw his

This unworthy practice has been in times past adopted about equally, as might be supposed, by individuals of both parties. I hope it will be generally discountenanced by the respectable men of each. It cannot do much in our country, for the triumph of cannot advise our friend here to follow your country. Or, if it could, the fact would go counsel. churches, within 30 miles of Sincoe, without a passer, and in all these places far to show that such triumph was under self-like.

Stated Prayer.

There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God.

Take time from sleep, rather than want time from steep, rather than want time for prayer. Watch against formality ing the book. If the book is a good one, it is in your devotions. It is heartfelt prayers wrong in any manner to misrepresent it or run that are alone acceptable to God. Besides it down. I am looking at what is right in the your intercourse with God at stated seasons, often be looking up to him; and ever go to him in the name of Jesus. Go into your closet, or down upon your knees for prayer, often told you that you are too squeamish, and with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether right. We will not, however, have any words in childhood, in youth, in manhood, or in old about this matter; for we agree in our opinion age, we are all too apt to have a wandering about it, though we came to that opinion from temptations of your spiritual enemy. Could you ascend into heaven every morning and evening, to offer your devotions to the Most High and then return again to earth, what a life of boliness would you lead! What fervent prayers and thanksgiving would you offer! Consider that 'the eyes of the Lord are in every place, beholding the evil and the good,' and that 'all things are naked and open before him with whom we have to do.'

engaged in conversation with the editor, which as nearly as I can remember was as

follows:—

Self-interest. What have you concluded to do about that hymn book? Shall you write against it, or not?

Conscience. What then? Why it is wrong, of course.

Seif-interest. Hather a vain hope, I am thinking. The fact is, the more the Psalmist is known, the more it will be received by the churches, and it is getting to be known fast, I tell you, every where at the West. You had better say every thing you can, and as soon as you can, against the book, or else the churches will have it.

Seif-love. Don't say so, for Conscience is a good sort of fellow, after all, and means well enough. Although we den't sympathize in his to converse with him freedom to opinion and speech. It is no more than fair to converse with him freely, and to weigh will have it.

it is best not to decry the Psalmist, for I am chair. afraid that it will lead people to think that we are interested to do so, and I should not like the appearance of that at all.

often told you that you are too squeamish, and

heart in prayer, and to repeat an outward form with the lips, but with a heart, alas, far from God. Oh? pray against this heartlessness, as one of the most powerful against the combining from from form the completion of the comp agree. You need not say anything against the Psalmist at all, but write a strong caustic artinomination, it only benefits the pockets of a few individuals, and that the whole denomination is subsidized to enrich them. Whereas,

the arrangement ought to have been such that all the profits of the book would in some way have

These gentlemen were soon very earnestly course, when the real motive is personal pecu-Self-interest. And suppose, too, it is not act-

Conscience. I am aware of that; still, it would not be right to decry the Paalmist from motives based on any such considerations.

Self-interest. You are mighty acrupulous!

Conscience. I am only scrupulous to do what is right about this matter.

Self-interest. I say it with as much respect some editorial, and was very fidgety all the some consideration.

Self-interest. I say it with as much respect some editorial, and was very fidgety all the some consideration.

Max Youannam the Nestorian.—The N. Y. Express gives the following extract from a letter recently received from Rev. Dr. Perkina, in Persia, in which he thus speaks of the interesting Prelate of the Nestorian church, who visited this country in 1842-3. The Rev. Dr. says:

'Since his visit to America, his ideas o

VOLUME VII.-NO. 32. WHOLE NUMBER 318.

took my departure, wondering what this vision could mean, and thinking I would look out for breeze; we must all keep pleasant and talk kindly. I rather agree with Conscience, that

As it was, and as it is.

The following is an extract from a speech

Baptist Missionary Society, in London.

"For the last half hour," said Mr. Brock, "I have been thinking, and thinking with great earnesiness, of a statement that appeared in a far-famed Edinburgh Review, of some thirty-five years ago. I remember a sentence occurring in that review. It was an article on missions, specially having reference to what had been done by Brother Carey, as he was sarcastically called by the reviewer. The sentence I refer to was this:—Let any respectable man read the report of this mission, "So say I. We are glad to be able to refer to that statement of his, and to trace the dealings of God's providence up to the present time to us; and I Signific which lightly one Control of the Anthropic of the the street of the street of

The Rev. J. Blackburn, in address London Missionary Society, referred to the recent deaths of some of their missionaries, in

do about that hymn book? Shall you write against it, or not?

Editor. I really feel tried to determine what I had better do.

Self-interest. I don't see why you need to be tried; the case is plam enough. You must do something to retard the sale of the Psalmist, or you are greatly injured.

Editor. Perhaps it will not reach this section of the country very soon. I am in hopes to sell off the whole edition of my hymn book before the Psalmist is much known in any of the churches in our State.

Self-interest. I wont talk with you and to sell off the whole edition of my hymn book before the Psalmist is much known in any of the churches, and it is getting to be known fast, I tell you, every where at the West. You had I remember, in one of the tales of Miss

'Thy Kingdom come.'

better say every thing you can, and as soon as you can, against the book, or else the churches will have it.

Editor. But the book is so good that I cannot say much against it. It certainly is the best Baptist hymn book we have.

Self-lore. Don't say that! It hurts my feelings for you to speak so, after all the interest I have manifested in your book. I think yours is the best.

Editor. You flatter me! You are too generous towards me! I cannot with reason say much against the Psalmist. I might find some trifling faults with it, and make a few criticisms upon some of the hymns, but it would all amount to nothing. The book, take it as a whole is really a very fine one, and much to be preferred for general use to any of its predecessors.

Conscience. I would advise you, then, by all means not to write against if.

Self-interest. But friend Conscience, remember the pecuniary considerations. Don't forget that if the Psalmist goes into general use, his book is a dead loss.

Conscience. I am aware of that; still, it would be a peared like a bewildered man, so doubter the performance of the spirit of the strength was a served in the speared like a bewildered man, so doubter the performance of the spirit forger such to describe the development of the spirit to develop the content thinse think be is wrong.

Self-interest. But what is the use? You see the duty of prayer supposes the duty of working together with God. He who would can habit of opposing me, that I believe he thinks it his duty always to side against me.

Conscience. It is no such thing. I am as willing to consider what you.

Self-interest. Hold your tongue! Do keep will be considered to what you are for his duty of prayer supposes the duty of working together with God. He who would can habit of opposing me, that I believe he thinks it his duty always to side against me.

Conscience. It is no such thing. I am as willing to consider what you.

Self-interest. Hold your tongue! Do keep will be posent to write any such as a willing to consider what you are flowe

Christianity appear to be very different from Bible; but we cannot see what 'passions,' pecuniary loss by putting away that sin, how were before. To-day he gave a nt of what he saw in America to a To-day he gave a

if account of white account of white account of white account of the account of t advance of the arts in Persia—said, (as a reason for this,) they have the Bible there and read it; it is all from the Bible.

and read it; it is all from the Bible.

This account of the state of the arts was such as to fill his hearers with wonder. His remarks respecting the state of religion were still more interesting. He spoke of the great congregations assembled on the Sabbath, their devout attention, their stillness, the nestness and elegance of the churches. He said that in large churches, which would hold several thousand people, dirt enough could not be found to fill a pipe. The stillness of the Sabbath warming the fill a pipe. found to fill a pipe. The stillness of the Sabbath surprised him. He said, (in his general way of speaking,) that not a man was to be seen out on that day, except when on the way to the house of God."

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, AUGUST 8.

TERMS-\$2,50 per year; \$2 if paid within 3 months

PRIZE ARTICLES.

We here announce the themes for three more prize articles; the first of which must be forwarded to us by the 15th of August. The second and third must be forwarded by the 15th of the succeeding months, September, and October. For the one adjudged by the Committee, in each case, to be the best, we shall pay TWENTY-FIVE DOLLARS!

The themes we announce are of a popular and interesting character; and yet such as we should not expect able writers would thoroughly investigate and discuss, without the prospect of pecuniary compensation. They are as follows:

1. The prospects which the present age presents to the cause of Religious Free-

2. The relation of CHRISTIANITY to POL-ITICS.

3. The motives which should induce citizens of the South to make efforts for the abolition of slavery.

The names of writers, in every instance, to be enclosed in a separate envelope, not to be opened till it is decided for which article the prize shall be awarded; and the articles all to be committed to the editor's care, to be returned by him, or retained for publication.

SLAVERY, A MORAL EVIL.

A letter has recently been addressed to the Rev. RICHARD FULLER, of South Carolina, through the Charleston Courier, the purport of which is contained in the following para

* For some time past, many of your brethren and friends in this section of the State, have been pained at learning the existence of a report which they believe to be unfounded, to wit: that while attending the late Baptist Convention held in Philadelphia, you pronounced slavery to be a moral evil, and stated that, regularly it as a work you deally regretted its. garding it as such, you deeply regretted its

To this Mr. Fuller replies at some length, asserting that the report is not true, and main taining that slavery is a calamity, but not a sin to him, and been denounced by him, as both visionary and wicked; although he do doubt that this class of men are conscientious But he says, 'All assassins of the peace of society have been conscientious. "O liberty, exclaimed one of the victims of the French revolution, "how many crimes have been com-So we may say of conscience. " Conscientious!" as if conscience must not be disciplined by the precepts of God; and, as if in most men, conscience were any-thing more than a bundle of passions tied

When we see men defending a system like that of American slavery,—defending it consci-entiously, and from the Bible, as if Goo, in his own providence, had made it a necessary evil, and thus a calamity, which to attempt to remove is both visionary and wicked, we are strongly impressed with the very sentiment from the non of Mr ller. We feel that there are consciences entirely subject to the interest and the passions; and that there are judgments, which neither splendid talents, classical learning, extensive observation, no even an intimate acquaintance with the word of God, have been competent to save from the most unhappy perversion. If there be anything that makes us sad, and tends to dishe en us in the cause of freedom and of truth, it is this almost omnipotent power of self-interest and long cherished prejudices over the reason and conscience. Mr. Fuller, says, 'A moral evil is a sin, and my being a master is sufficient evidence of my opinion on that point.' Does not this fact furnish, not only the evidence of his opinion, but the reason of it? Would Mr. F.'s opinion be the same, if he were not a master, and were a resident of a free State? In the case of the slave-holder, the 'why and wherefore of his defence of the system so odious to the rest of the world, and so obviously wicked, appear at once. All, who have studi numan nature, recognize the influences which have operated to disqualify him for the perception of truth on this subject. It is for this reason, that we ought to cherish for the master feelings of fraternal sympathy. Were we born to his patrimony, and were our interests identi- tian Sabbath-breaker, Christian infidel. fied with the continuance of the system as are his, we might be equally incapable of perceiving the right-equally indisposed to admit the

friends and advocates of emancipation as readers would cheerfully accord those traits of eulogy. The impenitent listener is thinking obviously under the influence of self-interest than to our beloved sister WADE, of Tavoy, Bure a slave-holder, though he be an er divine and preacher, to intimate that the thousands of educated ministers, and the tens of thousands of intelligent church members and citizens, who conscientiously believe slavery to be a moral evil, and that it is their duty to oppose it, a moral evil, and that it is their duty to oppose it, have consciences not disciplined by the precepts of God,' or nothing more than 'a bundle of passions tied together?' What should their motive be, for thinking thus and speaking thus concerning slavery? To select one instance out of thousands, what should induce the Rev. Dr. Welch, at the late meeting in Philadelphia, to dealers before that great Convention his brethren, their masters; and I had hoped that great object is to run as near to falsehood as this was all that was required of me; but the possible without being guilty of reaching it, or lose the approbation of my own conscience, nor the past subjected to a loss of popularity, and my Saviour. I feel for the prejudice and difficulties of my Southern brethren; I could on my knees beg of them to reflect. I could beg of them to enter into the blessed spirit of that in the hold upon the ungodly has thus been consended. to declare before that great Convention his

course he saw fit to comprehend the 'precepts of God,'-what the Southern States, ten years ago, can never very, cool headed and intelligent as they Karen churches here, without the blessed Bible, the system are but slightly felt by us, and if ness. Christ prays for his disciples, Sanctify the Bible, God, and humanity, are on the side them through thy truth; and the Apostle comof slavery, how strange it is that we, who have mands, Let the word of Christ dwell in you othing to lose by the discovery, should be richly. nable to see it!

bolishing this detestable traffic.' freemen and Christians, the nations would slavery, and try to prove it lawful from the never unite in abhorring and abolishing. It Bible, I should never expect another smile from ould be a work of benevolence, and the worst at could be said of it would be, that it was the thing itself is not to be spoken against, be- capacity for loving and rejoicing in God. able, and call its practise only a calamity. the African a slave, violated, in so doing, a and thraldom, in all its forms. divine and eternal law; and this we call moral wrong. It is to our minds no less plain, that the Southern cupidity, which makes the cendants of those slaves-slaves too; which

church of Christ? esting question, so promptly decided by Mr. forbear noticing them, in hopes of doing good.

moral evil, I would not only at once save

street, and in the market-place, and by the waywill be thought as inappropriate and unnecessary to clothe in black as an evidence of sorrow it. We receive this as the honest declaration of a conscientious man; and although we have little, or no expectation of convincing one who has so long been habituated to regard slavery only in the light of a calamity, we see in this asseveration a new and important reason why we, who do believe slavery to be a moral evil, should preach and write against it. Our brethren in the ministry will also see, that in the estimation of distinguished ministers at the

CHRISTIAN ABOLITION.

mah. I beg that you will allow me to mention speaking of the excellences. a private letter which I recently had the privi- task of the pastor is still more difficu brethren, their masters; and I had hoped that great object is to run as near to precious gospel which requires us to love our been loosened. soloma conviction, that slavery is a physical neighbor as ourselves, and requires us to serious evil, a social evil, a moral evil, only evil, and evil continually? Now, we can well under-

welch, could be gratified or favored by the In speaking of the state of morals among the Welch, could be greated and what it is, slaves, she remarks;—'The accounts given me that renders Northern men generally, so slow by the wives of the pastors during my visit in is that so perverts their consciences and be erased from my memory. And such would passions, on the subject of sla- be the case with our precious Burman and ostly are, we cannot perceive. The evils of and other means used to enlighten their dark-

Again, in reverting to her own feelings on the Mr. Fuller says,- 'That slavery, like poverty, subject of slavery and the spirit she supposed a calamity, who will deny? And if it were her friend and others might attribute to abolia new question about reducing to bondage a tionists, she says,—'there is nothing in our free people, who would not oppose it? It is feelings here on the subject of slavery, to draw our hearts away from our labors for the perishlavery into the colonies, was the work of Eng- ing heathen around us. Our poor prayers for lish and Northern cupidity, in spite of the the abolition of slavery, and for the conversion wishes and protestations of many of our fore- of that down-trodden people, mingle with ou fathers, and I do sincerely rejoice that all agonizing petitions for those dear Karens.' And civilized nations have united in abhorring and in allusion to the answer of prayer she has experienced for the Karens, she says, 'when we This remark suggests the inquiry, why was see such signal answers to the latter, shall we and why have all civilized not believe that our poor sorrowful petitions for The introduction of African slavery into the colonies, could be detestable only because Christ in America, with regard to their brethren slavery is detestable. To introduce Africans in bonds. And st buld I, to please my friends, from a sawage and barbarous country into a do any thing to soothe the troubled feelings o Christian land, to educate them and make them my brethren while they cleave to the sin of

not the best way of doing good. Now why Mr. decided anti-slavery sentiments contained in F. should rejoice that the introduction has that and other letters, she utters the following, ased, and yet defend and practise the evil which seems to breathe the very atmosphere of ntroduced, is a problem which it seems to us, Heaven. After speaking of the recent hopeful finds its only solution in the fact referred to conversion of ten of her pupils in the school, bove, viz: that he is a master. Poverty was for whose conversion she had been laboring ed; it she says, 'I feel that the truth I present attended almost the entire population of New their minds, returns to deepen the work of England during the first fifty years of its santification on my own soul, and the fai lonial history, and this was indeed a calamity. with which I present them to Christ enables But what folly would it be in an American to me with a firmer trust to plead the blessed ling to it, denouncing its introduction as promises for my poor self, while the love I fee pentable or detestable, but maintaining that for their precious souls seems to enlarge my

cause, forsooth, it is not a moral evil—is recog-nized in the Bible? But, farther, how can it be wrong to introduce an evil, and right to continue and thereby ripening for heaven. This is truly after its introduction? It was wrong in our Christian abolition. Though abolitionists are st mother to introduce sin into the world, and generally men of prayer, yet they do not coml our woe. Is it not also wrong in her des- up to this standard. If the same spirit pervaded cendants to practise sin, after its introduction? all their hearts, the very worst spirit of slave-Does Mr. F. pretend to say that sin is not sin, holding would quail before it, and would be when committed by those who are born to it as unable to resist the wisdom and power with to a patrimony—that it is only a *calamity?* He which they would speak. God would make their may say it, with as much propriety as he can words like barbed arrows in the hearts of those ce the introduction of slavery as detes- who should defend that wicked system.

God speed the day when all who love ou To our Northern consciences, nothing is plain- Lord Jesus Christ, shall possess the same feel-, than that all men are created equal, and by ing! Then shall the day of emancipation dawn their Creator are endowed with certain inalien—not only emancipation from the power of the rights, of which liberty is one; and that the slaveholder, but emancipation from sin, and a English and Northern cupidity' which made world shall soon be redeemed from its power

FUNERALS.

There is no time when the influence of habit leprives some three millions of their personal is more felt than when we are called to bury perives some three minions of their makes the iberty and self-proprietorship, which makes the dead. Friends, sorrowing for those they have been called to give up, shrink from taking nave over day forcibly sunders the most endearing any course which may cause remark, though relations in direct opposition to the laws of their own feelings would lead them to act contrary to public opinion or common custom. Long after the propriety of a certain course is itself the moral our forefathers. Slavery is itself the moral have been our forefathers. Slavery is itself the moral wrong; else its introduction would have been right, and its legitimate fruits would be good. Can that which is in itself not a moral evil be constantly producing moral evils? The tree is known by its fruit. If the tree be good, the fruit will be good. What are the fruits they should no longer be permitted to exist. This is true especially of customs connected with the said scenes of a funeral. We are What are the moral benefits it confers on the master? What is its influence on the with the sale scenes of a funeral. We are aware that it is a delicate matter, to interfere social condition? on the prosperity of the States by which it is upheld? on the interests, the purity and the advancement of the We cannot, in this article, consider the inter-

esting question, so promptly decided by Mr.
Fuller in the negative, at greater length. But
we shall take it up again. Mr. F. says, in
closing his letter, 'If I considered slavery a
moral evil, I would not only at once save moral evil, I would not only at once save myself from it, but at any hazard, in the face of any opposition, I would preach against it in every pulpit I could enter. And when every pulpit was shut,—as I fear God and love the souls of men—I would preach against it in the street, and in the market-place, and by the way-

the estimation of distinguished ministers at the South, they are not consistent, nor true to their principles, if, believing slavery to be a moral at every funeral, from that of the child of a day evil, they avoid publicly and earnestly opposing to the man of threescore. We have strong of jections to this custom, and we think have good and sufficient reasons for protesting again We have no right to place a man in the position we call upon the ministers to occupy on all MR. EDITOR,-I suppose that the caption at such occasions. The preacher is expected to the head of these remarks will produce the give a large portion of the time, allotted for his same sensation in the minds of some who call sermon, to the character of the deceased. If themselves Christians, as if I had said, Chris-he has been a Christian, there have been in his character imperfections to be avoided, as well My object is to show that the most devoted, as excellences to imitate. Those imperfections prayerful, humble, self-denying, and God- have been more obvious to, and dwelt upon by, earing, may be abolitionists without danger of the world, than the beauties of his character. osing any of those Christian graces. I do not But the preacher dare not dwell upon them, But the question instantly arises, are the know of one, to whom a larger number of your and when he speaks it is only in the language readers would cheerfully accord those traits of eulogy. The impenitent listener is thinking some of her feelings and views, as expressed in hand, the deceased has been of bad repute, the lege of reading. She says,- About six years speak in the language of eulogy would be to since, I began to set apart time to pray, speak falsely;—to come out with the truth especially for the poor slaves and our dear would be dangerous and improper; and the

quainted, and to a commusty which never Spirit in answer to prayer, and it is probable

On the other hand, what belief all the street of this practice? We have yet o learn that over this practice? We have yet o learn that over Stephen's body a discourse was delivered. If Peter had been requested to preach at the what can be done to promote the cause of what can be done to promote the cause of neral of Annanias and Samhira it is rather Christ among us? It was suggested, among obably that the call would have remained other things, that an effort be made to ascertain other things, that the call would be because his great how many of the society indulged a hope. It example, under similar circumstances.

There are other objectionable circumstance against preaching at such stenes, as a general tom. If there must be a sermon at either birth, as presenting a better occasion for advice was only increased. The pastor was so much and instruction than a funeral discourse, and

THE CONVERSION OF SINNERS.

hildren, how much more shall your heavenly Father give the Holy Spirit to them that ask 'we want a prayer-meeting some where to sad when I think of Christian ministers, even, the world, while Christians have so little tioned above was deeply convict the road to death.

ity of the church. Now if we have not power rejoice in hope. in a heathen land will be made to admit that if sinners are not con faith, and more under the influences of the Spirit of God, than ourselves. Christians must en will their influence be more powerfully try-can it be? felt in distant land. It is that Christian who pors and prays for the salvation of an impenient acquaintance, whose prayers may be heard for an impenitent heathen. But that church which looks with indifference upon sinners in ts own sanctuary, does but mock God, when prays for the conversion of the world. For the encouragement of those who prefer

ne prayer-meeting to the social party, and had rather labor in the service of Christ than to spend their time amidst scenes of orldly pleasure, I will give one or two sketch of what I have known the Spirit to do in the way of converting sinners. I may hereafter give a few more facts, showing the efficacy prayer when accompanied with faith and works in bringing sinners to repentance.

Sabbath in that neighborhood, leaving his own the experience of every truly converted person ople in the village in charge with another That the views of the author are not m noticable during either service, save the light- quotation :- 'And besides, if faith is imp ongregation. The pastor remained on Monday in his involuntary affections, why she place, visiting from house to house, and unbelief be treated as so serious a crime? preached again in the evening. On Tuesday rning he left, but with the conviction on his whose abilities are deservedly acknowledged, own mind that God was about to work there. I must be permitted to deny, that the sin A licentiate, at his request, spent several days exercises faith or trust in the gospel before the and the following Sabbath in that place, visit-Spirit operates upon his heart, in his sanctifying, praying, and preaching. On the next in Monday the pastor felt a strong conviction that he ought to visit that very neighborhood again, so strong that he overcome some obstacles that seemed almost insuperable, and went. He faith by the same Spirit.—God hath from the et on his way the licentiate, by whom he was beginning chosen you to salvation, through assured that no signs of a revival were there sanctification of the Spirit, and belief of arent. An appointment, however, was given truth.' These texts, as well as others that out for a meeting in the evening. With much might be furnished, prove that faith a sermon was product of the carnal heart, but of one re attempted to be preached. The congregation newed by the operations of the Holy Spirit. ppeared very sleepy. The meeting was about That faith does not precede the saving to be closed when the pastor unaccountably to fluences of the Spirit, may be further argued ent who desired to be remembered specially in the prayers of God's people, they would please volved in the faith of the gospel. The Bible influences of the Spirit seemed to be at once against God, and as not being subject to his felt. A few remarks more were made and the law. It likewise teaches that the heart is de meeting dismissaed. The whole assembly, how. ceitful above all things and desperately wicked. ever, dropped upon their seats. Immediately after a student from a college not far distant, qualified, by its grest depravity, to meet of itself whose parents lived in the neighborhood, rose any of the requirements of the gospel, whether in the assembly, and with deep feeling, uttered in thought, word, or deed. If faith the striking words, 'I am going to thell,' pel involves just what faith in profane history.

He desired to be prayed for, and asked his does, and no more, then, indeed, might the young associates to join with him in the re- sinner believe the gospel before realizing quest. It was like an electric shock. The sanctifying influences of the Spirit on his heart. congregation was thrilled. Several of them But the faith of the gospel does involve more. wept aloud. A number of youth rose for It involves a confidence in Christ, that human prayers. Christians fell down before God, depravity utterly disqualifies the unrenewed confessed their sine, and prayed. The meeting mind for reposing. continued until a late hour at night, and when it closed, the people separated with reluctant hearts. The work went on with great such, as being in a state of salvation, and as power, until a large portion of the people in that community were hopefully converted to God. In some instances bitter opposers, who

attends upon his ministry, nor:ontributes to his in answer to the prayers of a sister in the support. The most he can hpe for is, that he church, who, though little known, had for weeks shall return from his call without making wept and prayed over the wickedness of the enemies,-he has no more pason to expect place, until she seemed to see clearly in prosgratitude for this labor, that for attending a pect, and spoke frequently of, the revival that ayer meeting among his own people. Thus, actually took place. Now it may appear in by those who often have no claim upon him, is eternity, that that obscure female did more for demand made upon his tise, his plans are the welfare of our country, even, than some disderanged, his studies interferes with, and those tinguished men, who have been greatly praised ors confined to a few which he is bound to for their patriotism. This revival was produced On the other hand, what benefit arises from

uty was to work in the cause of Christ, and was found on inquiry that more than thirty cause would not have teen advanced by an acceptance. We presume those engaged Most of them were influenced to meet with ow in the same work which engrossed Peter's me, would be justified in following his ous means were used to improve the religious state of things in the place, but without success. One Sabbath onected with funerals which might be advertfor the better appeared. At length a Sabbath came, the forenoon service passed, and the prospect of a revival looked darker than ever. The afternoon service passed, and the darkness discouraged that he omitted to give out the as placing a pastor in a much less embarrassing had better attend meeting that evening with usual third service, and suggested that they another denomination, who held one in the village, of rather a peculiar character. How-ever he met at the foot of the pulpit stairs two We read (in Luke 11: 13) 'If ye being or three of the brethren, who said that 'they felt ril, know how to give good gifts unto your just like praying to God for the influences of his Spirit,' and with considerable emotion, added And we are assured (Ps. 51: 12, 13) night.' It was evident that they saw whence that if we have the joys of the Spirit, sinners help must come, and felt that they must have will be converted. Now it may be supposed that help. Increased discouragement was that a person cannot be a Christian, who does producing its proper effect on their mind—was not love the cause Christ, and desire the conditions them to lay stronger hold on God, as it ersion of sinners. How, then, shall we account did Jacob. It was agreed that the bell should for the fact, that, of the more than 200 churches strike as usual for the prayer-meeting. For the Baptist denomination in this State, some cause it struck several minutes past the carcely one is enjoying a revival of religion hour, and after most of the meeting-going peo is seeing sinners turning to God. Perhaps ple were assembled at other places of worship. ore than two thirds of the inhabitants of But it struck at the right time to secure the assachusetts are destitute of an interest in attendance of a young lady who was passing a thrist. And yet, what people have the power the moment the place of worship, to visit a using better means, for the salvation of souls, friend. As she was by the door, and unot nan have Christians in this State? My heart served, her curiosity led her to step in, and see what a conference meeting was, as she ving for years without so teaching transgress- never attended one. Ten other persons assem s the ways of the Lord, as to witness, through bled. It was soon manifest in the very deed their instrumentality, the conversion of a single there. Every heart was affected. The back-soul. I have but little hope of the conversion slider was reclaimed. The young lady mennterest in the conversion of sinners at home; after converted. Christians confessed and while they see, unaffected, their friends perish-ing in their sins; yes, encourage them onward, had faith, felt strong—felt that one could chase a thousand and two put ten thouse Is it true that the heathen must have the flight. The next day some were seen visiting ight of the gospel in order to be saved? That from house to house, teaching transgress not all they must have. Their eyes must be the ways of the Lord. Soon sinners were con pened, and that, too, through the instrumental- verted. Scores in a short time were brought to

gh with God, enough of his Spirit, enough In conclusion, let me inquire of Christian of faith to prevail with him to open the eyes of friends, do you desire to see sinners converted hose with whom we associate to see the light Our profession answers in the affirmative hining upon them, what hope can we have but what does our practice say? We must ehold the true light, though it should shine instrumentality, then the Holy Spirit is not rightly there? Certainly very little, unless it be with us, upholding, rejoicing us, and if wehave the efforts and prayers of persons of stronger not the Spirit, then we do not ask for it, do -will you fill up the blank? A Christian el more and do more for sinners at home, and not desire the Spirit, a patriot not love his coun-

'ANTIOCH'-FAITH-INFLUENCES OF THE

MR. EDITOR,-I have been reading 'Antioch or the Increase of Moral Power in the Church. by Pharcellus Church, of Rochester, New York Some parts of this work are very excellent, but other portions, in the opinion of the writer, are

The objectionable part to which your attentio is called in this communication, is, what is said on faith and the influences of the Spirit, in the chapter on the 'injurious influence of uninspired dogmas.' The author asserts that in re generation, faith in the gospel precedes the influence of the Spirit upon the heart. After arguing the matter at some length, The pastor of the church, with which some before the truth of the gospel has brought the a neighborhood a few miles distant were man to surrender himself to it, in an act of trust nected, concluded to preach on a certain or belief, not only contradicts the Bible, bu sister. There was nothing particularly sented is further evident from the following ess apparent at times among the youth of the to a sinner, till the Spirit has wrought a change

With all due respect for brother Church,

st it by rising. No one rose. But the represents the carnal mind as being enmity

evil continually? Now, we can well understand why Mr. Fuller should deem it only a to be again associated with them in the work a hasty summons, that he may preach, at the calamity, and attempt a defence of it from the

ly, be in a state of salvation before he is born of certain. If we have not a strong paint, the the teaching of the Bible? A sinner, therefore, University. With the materials furnished

For a sinner to exercise true faith in the of our age. gospel before realizing the sanctfying power of the Spirit, being so contrary to the whole tenor THE METHODIST CHURCH IN THE SOUTH. the book alluded to, did advocate this doctrine, action of Methodist churches and Confere until I had read the chapter in which it is con-tained, several times. If brother Church be-ference, and the proposed division of that yet not a real believer in Christ, he the greatest degree of faith in the gospel is many of these, and uses the following las

faith does not precede the operations of the Christians. The reader may judge after reading consequently, a sinner may be readily Christian Advocate Cannot Spirit, and still be an unbeliever. It is readily Any cool-headed physician, reading his edite tained by the Scriptures. But I deny that because, in regeneration, faith does not precede the operations of the Spirit, therefore the influence of the Spirit on the heart must precede faith, and, consequently, that a sinner may be holding bodies have passed, we will copy, that renewed by the Spirit, and still be an unbeliever! The fact is, there is no true faith without the operations of the Spirit, and no santify- at Columbus, Ga., the following among other ing operations of the Spirit without true faith.

And, admitting one of these, in its effects in

ler of time, they are inseparable. claims—'What, a man damned for not believing the gospel, when the thing was impossible to him! He might be damned for acting
against the light of nature, or against the dictates of natural conscience, but not for the lack
of an exercise, the power to which the Spirit claims-'What, a man damned for not beof an exercise, the power to which the Spirit had not furnished him.' All this would be true, if the sinner's disability to believe the gospel were of the same nature of the blind of the same nature of the blind the same nature of the same nature of the blind the same nature of the blind the same nature of the blind the same nature of the s man's to see the sun, or of the child's to put organization of a Southern church.

Resolved, That we will now and for ever insist the nature of the sinner's disability to believe upon a separate organization, unless upon slavery is prohibited by consti the gospel. His disability for believing the law. precisely of the nature of that, which ualifies him for loving his Creator. But will brother Church say that the sinner ought Why then exclaim against the meeting, we copy sinner's condemnation for not believing the

ently, dangerous. Sure I am, if the doctrines disputed were the doctrines of the Bible, none recommends secession from the General would more readily embrace them than the ence, saying—as we cannot concede

July 23d, 1844.

A SERMON AT SARATOGA. Saratoga Springs, July 22, 1844.

Saratoga Springs, July 22, 1844.

MY DEAR BROTHER,—Yesterday morning I was one of a large, attentive audience who listened with unusual delight to a discourse such as is seldom heard at this or any other 'wgtering place.' The preacher was the President of Brown University, who has been called here by the extreme illness of his brother-in-law, Col. William L. Stone, one of the editors of the New York Commercial brother-in-law, Col. William L. Stone, one of the New York Commercial Advertiser. The sermon, as he afterwards told me, consisted of the substance of two lectures which he had delivered to his students; and truly it was substance of no ordinary value, and truly it was substance of no ordinary value. The substance of no ordinary value, and truly it was substance of no ordinary value, and truly it was substance of no ordinary value. It is always a rich privilege to hear Dr. Way- is an outrage against our civil, social and land, for he makes me think, and feeds my spritual nature with the provision that refreshes and invigorates. But I never heard him with and invigorates. But I never to a set of the shall do him injustice; but I can assure you that it was a superlative production, with not one feeble sentence, not one puerile or comlucid and compact as rock crystal; his illustra-tions were all select and felicitous. I have The following read and re-read every thing that he has pub. Quarterly Meeting Conference of Tuscalooss, lished; but I know of nothing from his pen that surpasses, in unity, clearness and strength, the sun-like production with which he yesterday instructed and impressed an intelligent congregation. A volume of such lectures would be a golden contribution to our religious literature, nay, to theological science. If the sermon lacked any thing, it was application—a very common want of modern pulpit efforts. Several practical inferences occurred to my own mind, with which I was anxious to have him press his hearers, upon whom it was easy to see that he had fixed the grapplings of his logic; and I felt disappointed when I found that, having carried the outworks of the understanding, he struck but one faint blow at the citaded of the moral powers. He thus lost an opportulished; but I know of nothing from his pen Ala. of the moral powers. He thus lost an opportunity to do uncommon execution. What though he had spent nearly an hour in his argument? Jonathan Edwards would have spent at least half as much more time in driving the truths which he had elaborated, through the intellect, To the Editor of the Christian Reflect and through the conscience, and riveting them MY BEAR BROTHER,-I feel no disposition and through the conscience, and riveting them on the other side. When a preacher has said nothing that is applicable, I can pardon him for omitting all application. But when he has, like Peter, 'testified,' I want him, like Peter, to from Mr. David Anderson, and the editerial 'exhort,' at least 'saying, Save yourselves from the constant of the letters to the constant of the letters and the constant of the letters to the letters of the le this untoward generation.' Apart from this omission, which in a college

lecturer may be more pardonable than in a truth, to state what I know, in regard to the pastor, there was nothing to be desired. As I facts of the case. November 7th, 1841, I com

listened, I had two thoughts:—

1. What occasion we have for gratitude that we have such a mind at the head of our beloved University—a mind whose power of lime.

Went to the Washingtonian Temperance See the control of the Contr

Could I address them, I would say, By all means, avail yourselves to the utmost of your extraordinary priviliges. Lose no opportunity of hearing the lectures, the sermons, the Bible-field. class instructions of such a master. Learn of The manner of the statement alluded to, and him to think, to analyze, to classify. Stretch the name of the person who made it, I have not recorded, but my recollection is clear upon content with the puny measure of your fourthrate cotemporaries.

fluences of the Spirit, and he may, consequent- Of one thing, my dear brother, I am very e Spirit! But what can be more adverse to fault does not belong to the President of Brown is not a true believer befare the Spirit has ex- his hand, I believe he does his utmost to give erted a sanctifying influence upon his heart. them form and pressure suited to the exigencies

of divine revelation, I could not believe that | The Southern papers come teeming with the lieves, (but I presume he does not.) that a body, which is now inevitable. More than a sinner may be a true believer of the gospel, and page of the Southern Christian Advocate, in makes a each of its last two numbers, is filled with the yet not a real believer in Carist, he makes a distinction not warranted by the word of God.

proceedings of meetings. Zion's Herald, published in this city, gives a condensed report of inseparable from the highest attainments in guage. We attempted to give an outline of the moral excellence; and it is the mightiest work of the Spirit on the heart, that brings the sinner since the General Conference, but after compilto throw himself unreservedly upon the sove- ing our present list, gave up in despair. They reign mercy of God in Christ, as this surrender are too numerous for our nvolves a radical change in the sinner's moral tone is the same every where. We speak literally when we say that more extravagance was But the objector may say, if, in regeneration, never exhibited in any assemblies of American Spirit, the latter must precede the former, and consequently, a sinner may be renewed by the granted that no such doctrine can be maindanger of insanity. He must excuse us if we ot stop to reply to his furious attacks of

> the North and ourselves." spirit which pervades them. At a meeting held resolutions, were passed.

Resolved, That we believe the time has fully come when our rights, both civil and religious demand that we have a Southern church, east rder of time, they are inseparable.

In concluding his argument, the author ex-slave-holding Conferences.

At a meeting held at Milledgeville, resolutions

were adopted expressive of sympathy and adwill brother Church say that the substitute of the church. Another resolution passed by the same

sinner's condemnation for not believing the gospel?

In conclusion, permit me to say, that I have not assumed a controversial attitude merely for the sake of controversy, but to show that the positions assailed are unscriptural, and consequently, dangerous. Sure I am, if the doctrines

The Newman Quarterly Conference, Ga,, recommends secession from the General Confer opinion, that slavery is a moral evil, we feel it to be our duty to come out from them and declare ourselves in one sense, a separate people. Among their resolutions is the follow-

The following are the resolutions of the

MR. HAWKINS' STATEMENT CONFIRMED.

Baltimore, July 29th, 1844.

Warbingtonian, of the 16th instant, I bound as a Washingtonian, and as a

beloved University—a mind whose power of generalization is not surpassed, if it is equalled, in the present age. It is delightful to think that under the influence of such a mind so many young ministers are trained up for enlarged usefulness.

2. How weighty the responsibilities of those who enjoy the instructions of such a teacher!

Could I address them, I would say, By all the resident and the second and t

these important items.

Mr. Mitci There are never been up put the sadd days, and I'l Anderson the said: 'Yes, is Mr. Knap said Mr. Mite come out yet. having gone sermon, and altercation to

AUGU

ject of tempe ination to fe In justice t ire to preven my diary, he ap bouse of the F meeting, and t church, that he reference to t Mr. Knapp's You will be ! otives that pr when I inform having joined that I consider as among the ties, which un I feel deeply in ance, and ha

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ously affected atill bindering

Affectionate

Paste planation of J your paper of the following in be given perha what may be of although he m to the contrary 'Now is the Evidently this God dispensed judgment ;-for udgment that eous one; such a

Such was the

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judgment of the 38, 39, in the p if I be lifted up not every individ one Shepherd. THI MR. EDITOR. easter to say a graph in your ! those who, not i me degree dej Your correspo

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vill see on the would be difficul Judez will take of our possession fact is, the Angending in es. H of the possession English, the gen Dr. Lowth ric which is the su "if the apostrophe pronoun his, ho crown for the q his bread for the surdity is too a added to the no puzzled to show above a gravest

the pussesive Baxons used no tion of it into tively modern of the plural of n been written at the apostrophe o ns, Webster gives an example ward the confes for his argument tence he quoted, sold to Bishop Gi no possessive of used from the Sa without exception the reign of Hen

irophe and s as the noun, they m Dr. Wallis, wh 200 years ago, a stitute for the He calls the pos says, 'it may be adding s or es." time, it was soon substituted. 1 o thorities, but I : Judez that he ha

truth. There ea to form cases, ar 0. 32.

HE SOUTH ng with the Conferences eneral Conon of that fore than a dvocate, i ed with the ferald, pub-ed report of lowing lan-outline of the

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lle, resolutions

npathy and aded by the same approve of the eneral Confer-es, in resisting encroachments ority upon the ministerial or

ference, Ga,. eneral Confercede to their vil, we feel it om them and , a separate is the follow-

situation, and south, and will rite among us, ry offered him, the generous neeting held at

action of the rence, in the rence, in the punwarranted, disorganizing he majority of use referred to, ocial and religions. editor of the

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CONFIRMED 29th, 1844.

no disposition he differences d Mr. John H. ead the letter New Englan stant, I feel as a man of regard to the , 1841, I comspon reference of November, made at the

night, that the vas Mr. Knapp stated in cor been offered, to the name o furphy and Mr. man deserved alone.

y book, to the ing to be quali-

alluded to, and

e it, I have not is clear upon ation in adding

that I consider my connection with that Society, as among the first of a series of instrumentalities, which under God, led to my conversion. I feel deeply interested in the cause of temper ance, and have felt much pained, in conse quence of the dissensions which have so seri-quely affected, in times past, and which are likely to make, which letter he was obliged quence of the dissensions which have so seristill hindering the progress of this glorious from the hand writing to acknowledge to be his.

Affectionately yours, in the best of bonds, JOHN A. M'KEAN,
Paster of the Fifth Baptist Church, Baltimore

EXEGESIS.

MR. Editor,—As no one has given an explanation of John 12: 31, 32, as requested in your paper of July 11th, I beg leave to offer the following in place of a better, which might be given perhaps by some other. It is hoped what may be offered, before comparing it with was the most lenient of any I ever knew, the word of God, and judging candidly, seemed disposed to give him every opportunity although he may have pre-conceived opinions to clear himself that he might wish.

judgment that this world passes-an unright- Christian community, for the firm and impartial sous one; such an one as is said, in the 16th chap-ter, the Holy Spirit will reprove the world for. Such was the judgment passed upon Christ, the Prince of life, the heir of this world, who is yet to be King of kings and Lord of lords;—
and hence with great propriety may be called
the Prince of this world. The Father has the Prince of this world. The Father has promised to his Son 'the heathen for his inheritance, and the attermost parts of the earth for his finally gave. But no individual who was prespossession;' and who is more emphatically the Prince of this world than He? Satan, I am aware, is called a prince, but he is only an usurper—Christ is the only rightful heir, and true Prince. He was cast out by the unrighteous decision of an unjust court—this was the indement of this world parend there also not the second of the accused. I must say that I cannot see the second of the second of the accused. I must say that I cannot see judgment of this world, passed then; thus was of the accused, I must say that I cannot see the Prince cast out; as represented in Matt. 21: as, 39, in the parable of the vineyard. 'And I, if I be lifted up,' &c .- if I be crucified-'will draw all men unto me, '-Jews and Gentilesnot every individual-but all nations 'unto me;' ANOTHER BAPTIST MEETING HOUSE IN so that eventually there will be one fold and one Shepherd.

by adding his, her or its to the noun, as you eration, on the minds of these brethren, that will see on the stones in any graveyard.' It duty to God and the souls of men requires the would be difficult to find poorer authority for erection of another meeting house in this city; grammar or orthography, than gravestones, another in which the gospel shall be announceexcept it be the signboards of our city; and ed in its own simplicity and purity, in which Judex will take it kindly, I hope, if I advise the ordinances will be administered as they him to eachew both in regard to the formation were delivered to the saints, and in which it is of our possessive case. By the Saxon root, hoped thousands will find 'the way of life.' As Judex probably means the Saxon noun, but the efforts are made in some places to discountefact is, the Anglo-Saxons had a genitive case nance 'evangelists,' it may be well to say of ending in es. Hicks, in his Thesaurus, speaking these five brethren, that two of them embraced of the possessive, says, 'Thence is it that in religion in a 'protracted meeting' held by the English, the genitive singular and nominative Pearl St. church about one year and a half plural end in a or es.

which is the same as that of Judex, and asks, been a member several years is a 'protracted meeting man.' While we have such 'results' of meeting man.' While we have such 'results' of his, how will it do say the queen his 'modern evangelism' we pray that they may be pronoun his now will be covered by the children multiplied a hundred fold. his bread for the children's bread!' The absurdity is too apparent to be tolerated. Judex also errs in saying that her and its were added to the noun, as his was. He would be puzzled to show an instance in any writing above a gravestone inscription.' It is evident, IN DISTRESS. moreover, that our word his, is itself only used from the Saxon Conquest to the Norman interesting, and we therefore copy the most of without exception. It continued to be used till it, for the perusal of our readers.

intercourse with her sister.

3. A letter from Mr. F. addressed to the girl after the birth of the child, which contains

The Rev. Mr. Shailer, to whose church the girl formerly belonged, to whom she communi-cated the fact and gave the above named letter when he was investigating this case as a pastor, was called to testify in relation to the statement made by the girl when she made known to him the name of the father of the

the reader will not cast away as heterodox in a civil court. The council, however, which

the contrary notwithstanding.

'Now is the judgment of this world,' &c.

Evidently this cannot mean the judgment of God dispensed at that time;—nor the final judgment;—for it is said to be now; but the Christian community for the sound mean the judgment;—for it is said to be now; but the Christian community for the firm and insertical contraction.

ALBANY.

DEAR BROTHER,-To-day the ground has been broken for the erection of another Baptist meet-THE ADDITIONAL S.

Mn. Editor,—Will you allow an old schoolmaster to say a few words in reply to a paragraph in your last paper, which as it seeds.

State street consents the election of another Baptist meeting house in this city, for the use of a people not
yet collected and for a church not yet organized.

The sight is a very superior one, being on
State street consents the content of another Baptist meeting house in this city, for the use of a people not
yet collected and for a church not yet organized. master to say a few words in reply to a paragraph in your last paper, which, as it speaks with unusual authority, may lead into error those who, not having access to books, must in some degree depend upon others.

Your correspondent, Judex, says, 'As the Sax-correspondent, Judex, says, 'As the Sax-correspondent, and in the midst of a most thriving part of the city. The erection of this house, which is done at the expense of five bretheren of the Pearl St. church, proceeds not from discord in the church, nor from any alienation of Christian feeling, but from a settled conviction, after prayerful delib-Dr. Lowth ridicules the opinion of Addison, similar meeting, and the other, though he has since, and two of them three years before in a

Albany, 17th July, 1844.

IN DISTRESS. The late floods in the West have caused the possessive of he, viz. he'z. The AngloSaxons used no apostrophe, and the introduction of it into our language is of comparatively modern date, the possessive case and the plural of nouns having for a long time been written alike. The probability 18, that the apostrone was a gentleman who has been the apostrophe was introduced merely to distinguish the possessive case from the plural of sionary, and whose residence is upon the Osage nouns, Webster thought as Judex does, and he River in Missouri. Mr. Meeker is a missiongives an example of this use of his for the apos-trophe and s as far back as the time of Ed-and useful brother, and we are happy to learn ward the confessor (1050), but, unfortunately that the collections at the Concert, for this for his argument, he misuaderstood the sen- month, in the churches of this city and tence he quoted, for 'Know that Alfred hath neighborhood, are forwarded to him as old to Bishop Gise his land at Llyton,' contains a special donation for the relief of his distress no possessive of a noun. The Saxon form was The letter published in Cincinnati is deeply

without exception. It continued to be used till the reign of Henry VIII, when we occasionally find the apostrophe and s also; but, if the apostrophe and s are an abridgement of his after the noun, they must be an abridgement of his after never had been used; and this, no one can for a moment suppose.

Dr. Wallis, who wrote his English Grammar 200 years ago, says, 'those who think 's a substitute for the word his, are utterly wrong.' He calls the possessive case an adjective, and says, 'it may be formed from any substantive by adding s or es.' But if ss was ever added in his time, it was soon dropped, and the present form substituted. I could give you various other authorities, but I I think these will suffice to show Judex that he has incautiously adopted an error which, though specious, has no foundation in truth. There can be no doubt, I think, that all the terminations that were affixed to nouse to form cases, and to verbs to form tenses, in

AUGUST 8.

**M. Michell was speaking: He side—

**There are reser of way Nr. The solide has prove been upon the right home, but I mean to depted by w., is equivalent to the world all forces, the garden poling, diver, they garden poling, diver, they garden poling, of measurement of the incitation, was held at the possibility in, that the Saxon of depted by w., is equivalent to the world all forces, they garden poling, diver, they garden poling, and conserved of the provision of the find of final, all own policy of every land, and where we are a policy of every land, and we seem to corroborate the policy of every land, and where the policy of every land, and where they are all diverged of the policy, were all weap care by the final conserved policy of every land, and were the policy of every land, and were the policy of every land, and we conserved a large of the policy, were all weap care by the final conserved policy of every land, and we conserved a large of the policy, were all weap care by the final conserved policy of every land, and are conserved and the policy of every land, and are conserved and the policy of every land, and are conserved and the policy of every land, and are conserved and the policy of every land, and are conserved and the policy of every land, and th

ing.

The day before we left home it was whispered ARRIVAL OF MISSIONARIES.—The mission

ODEAR BROTHER:—Hitherto you have been a great friend to us, and now in our distress we look to you for help. We know you are poor, and have no food nor clothing to spare us. We think if our Christian brethren abroad only knew how poor we are, they would help us some. We wish you to inform them by writing, and therefore propose that you write as soon as you can to your native city, Cincinnati. Tell them that since you came amongst us we have thrown away our bark wigwams, our hunting, our habits and idleness, our drunkenness and many of our sins, that we have built comfortable houses, enclosed large fields, are raising all kinds of stock, and have become temperate, industrious and happy. Tell them we do not ask for anything fine or costly, but for that which wilk keep our women, our children and ourselves from actual suffering, such as old clothing of every kind for men, women and children, bed clothes, patch work and any kind of materials for making quills, or whatever else they may have such as old tools or any kind of household or kitchen furniture. We would ask them for coarse flour, shorts or corn, but we suppose it is too far off to send any kind of provisions. This is all we have to say now.'

Could the highly favored children of God in Cincinnati colls sea a Ld othe situation of the cholers, and the missionaries, at the latest advices, were all in good health.

DEATH OF MR. Comstock, THE Mission ARY.—The last steamer brought to the missionary rooms the painful intelligence, that the missionary rooms the painful intelligence, that the Rev. Mr. Comstock was very useful missionary at Arracan, died of the cholera, on the 25th of April, at ARY.—The last steamer brought to the missionary rooms the painful intelligence, that the missionary rooms the painful intelligence, that the Rev. Mr. Comstock was very useful missionary at Arracan, died of the cholera, on the 25th of April, at ARY.—The last steamer brought to the missionary rooms the painful intelligence, that the Rev. Mr. Comstock, massionary at Arracan, di

Miscellanea.

will appear, from a statement which we find

tists against him.

In vain did brother W. strive to convince them that he was no impostor, and that his name was not Wivell but Wilson. It would not do. They told him plainly that he could take no part in the services, and the result was, that the multitude retired without hearing also copies the resolution passed at the late Triennial Convention, which closes by saying that, 'as individuals we are perfectly free both to express and to

angements were made to celebrate at the ensuing commencement the semi-centennial anni-

DARTMOUTH COLLEGE.—The commencement at this college occurred week before last. The public services of Wednesday opened with an Oration by Rev J. K. Lord, of Hartford, before the Gamma Sigma Society. The Oration before the Phi Beta Kappa, by the Hon. George P. Marsh, followed. The afternoon was devoted to Orations by Richard Kimhall, Esq., of New York, before the Literary Societies, and Rev. S. L. Pomroy, of Bangor, before the Theological Society. They were all listened to with interest by full, though not crowded audiences. Commencement exercises occurred on Thursday. Twentyfour young men took part in the performance. The degree of D. D. was conferred on Rev. B. Edwards, of Andover. DARTMOUTH COLLEGE.—The commence-

The day before we left home it was whispered around among our Indian brethren that we were about to leave them entirely; they crowded around us in the evenine, and remained late at night. Upon assuring them that it was not our wish to do so, they seemed much gratified, and after some consultation delivered to me an address in substance as follows:

'DEAR BROTHER:—Hitherto you have been a great friend to us, and now in our distress we less that the distribution of the source of the A. B. Board, Rev. Messra. Binney and wife, and Miss Lothrop arrived at Maulmain, with their wives, Mr. Ranney and address in substance as follows:

'DEAR BROTHER:—Hitherto you have been a great friend to us, and now in our distress we advices, were all in good health.

off to send any kind of provisions. This is all we have to say now."

Could the highly favored children of God in Cincinnati only see as I do the situation of the lambs of Christ's flock, I am sure they would not only sweep off the refuse crumbs to them, but would cut at least a small slice of the loaf. Should any feel disposed to send any of the above articles, or make a contribution of money to purchase provisions for them, it can be sent to my care to Wesport, Jackson county, Missouri.

The French correspondent of the New York Observer writes under date of 20th of May, as follows: 20th of May, as follows:

AN UNFORTUNATE POSITION.—All persons visiting the South, especially Buck Run, in Kentucky, must first be sure that they have an inoffensive name, and secondly, they must be careful to pronounce it plainly when introducing themselves; because if they are misunderstood, it may lead to most unhappy results. They should be aware that the people of that country do not deliberate as long as the staid New Englanders, but are often hasty and impulsive. The importance of this suggestion will appear, from a statement which we find

in the last number of the Baptist Record. It is SLAVERY. 'ENERGY TEMPERED WITH in substance this; that the Rev. S. Wilson, a PRUDENCE.—'The Register,' a Baptist paper worthy and respected Baptist minister, former-published at Montreal, possesses such a charactly of Philadelphia, whose reputation is unblemter and speaks from such a quarter, that we by of Philadelphia, whose reputation is unblemished, lately came in his travels, into the vicinity of Buck Run, in Kentucky. To this place he was requested to go and preach, in the absence of the pastor. The morning arrived, the people had assembled, but unfortunately for preacher and people, they mistook his name and called him Wivell, the name of a notorious scoundrel who was recently published in the Banner and Pioneer, warning the Baptists against him.

was, that the multitude retired without hearing als we are perfectly free both to express and to a sermon, not giving brother Wilson, who was an entire stranger among them, an opportunity subjects [slavery and anti-slavery] in a Christian o produce his letters, and thus relieve their lase impressions that he was an impostor.

If the mistake of the Buck Run-ners is ever the attention of brethren in the South.

false impressions that he was an impostor.

If the mistake of the Buck Run-ners is ever corrected, we hope it will teach them to be less hasty in their decisions, hearafter, and never to convict a man again, without, at least, a shadow of proof.

Commencement at Union College.—
The degree of Bachelor of Arts was conferred on 80 young gentlemen.
The degree of Baster of Arts, was conferred in course upon 36 gentlemen Alumni of the institution.
The honorary degree of A. M. was bestowed on John Thompson, Esq, of Poughkeepsic; on A. B. Canfield, of the Oncida Conference Seminary, and on Charles Marvin of Deleware.
The honorary degree of LL. D. was conferred on Taylor Lewis, Esq., Professor in the University of the city of New York.
The honorary degree of D. D. was conferred on the Rev. Wm. H. Campbell, of Albany; the Rev. Ansel D. Eddy, of New Jersey; the Rev. John Kennedy, of Philadelphia; the Rev. Professor Eaton, of Hamilton Theological Institution; the Rev. Duncan Macfarlane, of Renfrew, Scotland; and the Rev. John Wayland, of St. John's Church, Canandaigus.

At the annual meeting of the graduates, arrangements were made to celebrate at the ensuing commencement the semi-centennial anni-

GENESEE BAPTIST ASSOCIATION.—The versary of the foundation of the college. A Minutes of the 29th anniversary of this body, large assemblage of the Alumni and friends of held June 18 and 19, inform us that it embrace he college may be expected on that occasion. 21 churches, to which 153 persons have been added by baptism during the last year. There are four churches in the body without a pastor.

with the requirement of law, by taking an oath to support the constitution of the United States. He regrets that he ever took that oath, because the constitution contains provisions calculated and intended to foster, cherish, uphold and parpetuats slavery—and having inconsiderately aken it, he can no longer suffer it to lie upon his soul.

Beauties of Literature.—The last number of the New England Reporter, (a Roman Catholic paper published in this city) contains two or three columns of editori, I, touching one Mr. Hogan, who it seems has renounced Popery, and is now actively and publicly engaged in opposing it. The dignity, elegance and suavity of the editor's style—the rare talenthe exhibits at collecting choice words and honied phrases, has induced us to show how conclusive an argument or exposition may be made by this careful and ant selection of words, by copying one or two short paragraphs.

We dissected his character last week with such minuteness, and we probed its rottenness with such a vigorous hand, that it drops to close to it. It is the most fifthy, unsightly and ghastly thing that can be imagined.

What can the Native American Party think of this repotate's regard! for fruth, honor, and consistency? The Catholics, according the would say any thing, do any thing, and sweer any thing, anye, he would swer a 'hole through and in yord, in order to flood the street of this, cares anything for what he says? He would say any thing, do any thing, and sweer any thing, anye, he would swer a 'hole through and in the content of the critical superiors. His harum-searum, fire and water balderdash, and his double distilled footery, respecting some oath which he is constantly bellowing about like a gored bull, have nothing whatever to do with the doctrine he uphale his sermon, and which he conjured his flock to hold fast by.

N. E. Johnson.—This man, whose melancholy defection and aberrations we recently recorded has recondly as were caught in has

N. E. Johnson.—This man, whose melan-choly defection and aberrations we recently re-corded, has recently, says the Baptist Avocate addressed a letter to the editor of the Journal of Commerce. The purpose of this burner of Commerce. The purport of this letter is, that none of his numerous and fearful sins are in any degree attributable to the principles which he professed and publicly vindicated, that n the voluntary confession of them he was not pockets. in the voluntary confession of them he was not affected by fear but by a reviving sense of duty, and that since his exclusion he has met with the kindeat and most indulgent treatment from Christian neighbors and former friends, who seem disposed to encourage him in the work of reformation.

Death of Rev. A. Bush.—The Rev. H.

Death of Rev. A. Bush.—The Rev. H.

Ditty writes us, that he has just learned of the

Fitz writes us, that he has just learned of the death of brother A. Bush, pastor of the Baptist church of Tyringham and Lee. He was an excellent brother, of good talents, deep piety, and much beloved. He has left a wife and two children. His health has been failing for some time. During his sickness, he was resigned

ANOTHER CHURCH IN PHILADELPHIA. We learn from the Record, that a new church was organized in Philadelphia on the 23d ult. was organized in Philadelphia on the 23d ult. It contains sixty-seven members, dismissed from the Tenth Church. Notice is taken of the reciprocity of affectionate feelings between the two churches.' Rev. G. B. Ide preached at the public recognition, and several other pastors of the city took part in the services. The new interest adopts the name of the 'Spring Garden Baptist Church.'

Selection.

A FATAL OCCURRENCE.—The National Intelligencer of Tuesday says: 'The early train of cars which should have arrived in this gity yesterday morning at half past four o'clock, did not rrive here till half past fore. We understand that a laborer, belonging to Ellicots's iron ore works, and who had failen or lain across Garden Baptist Church.'

of New Haven, Ct. Ordaining Prayer by Rev.

abolition with respect to that Board, have the ntire approval of many brethren in who piety, integrity, and sound judgment, we should most readily confids. We shall be able to give me certain evidence of this in our next.

Domestic.

time. During his sickness, he was resigned and appeared to enjoy much of divine consolation. He had his reason to the last. His death occurred on the 17th of June.

The Mormons—A correspondent of the N. Y. Tribune, writing from Galens, July 20, says:

"The troubles among the Mormons at Nauvoo are over, and quiet is again restored. I think there will be no farther disturbance there. The humbug has exploded with the death of the impostor, Joe Smith; and those who were his deluded followers, are scattering to the four winds. There is new no power to keep them together, and such is the hostility of the people of Hancock county to them, that they will not probably much longer be known as a distinct body at Nauvoo. Every boat that passes the 'Holy City' now, takes away a large number of the Saints.' They are very bitter against Gov. Ford, and insist, without reason, that he was privy to the murder of the Prophet. Ford, before he gets through with them, will get well the for this intrigues with them.'

we still feel it a pleasure to employ the influence of our paper, so far as we consistently can; and it is for this reason, that we publish the report on our last page, to which we solicit the special attention of our city readers.

AWARNING TO CHURCHES.—The meeting-house of the First Baptist Church in Cincinnati has fallen into the hands of the Presbyterians, having been sold on account of the claims against it. They are not wise, who think to build meeting-houses without means at command for defraying the expense. All debts are had enough, but an insolvent church is, of all debtors, most likely to suffer.

ANDINGS CHURCHES PRIMARY OF THE MORMONISM.—No successor to the late false

dolivered. Salem Register.

Monmonism.—No successor to the late false prophet has yet been chosen. The tweive 'apostles' have been to Nauvoo to assist in the selection.

Anniversant at Newton.—We learn that the Rev. Dr. Welch, of Albany, is expected to preach before the Society for Mission.

of New Haven, Ct. Ordaining Prayer by Rev.
Dr. Merrill, of Middlebury.

We find that the views we presented in our last, with reference to the present position of the Board of Mission, and the friends of abolition with respect to that Board, have the

Marriages.

In this city, by the Rev. Mr. Turnbull, Ma. JAMES SMITH to Miss JANE G. NASH, of this And account of the examination of the Charlestown Female Seminary is received, but we are compelled to postpone its publication until next week.

The Austrian government has forbidden any of its Catholic subjects to become Protestants without special leave previously obtained, and this to be granted only under peculiar circumstances.

AMES SMITH to Miss JANE G. NASH, of that circumstances are compelled to Miss JANE G. NASH, of the Charlest G.

Deaths.

In this city, July 23, after an illness of more than two years' continuance, Mas. RACHEL FOSTER, two years' continuance, Mas. RACHEL FOSTER, 76 years. August I, Mas. PRISCILLA PEAK, widow of the late Rev. John Peak, 75.

late Rev. John Peak, 75,
August I, Miss CELIA SMITH, 40,
In East Boston, July 26, ANN MARIA ROLLINS,
wife of Theodore Rollins, formerly of Hamdes, Me. 23,
At his residence in Leoministers, on the 6th of July,
JOHN TAYLOR, aged 71 years. He was a natve of
Oldham, England, and emigrated to this country in

Oldham, England, and emograms
In Dorchester, August 2, after an illness of a few
hours, Hox. AMASA STETSON, 74.
In Raysham, July 18, Max. MARGARET WHITTE,
relict of the late Mr. fernel White, 81. July 20, Ma.
BENJAMIN CAIN, 84, a revolutionary penaconer,
In Somerset, July 12, Mas. RUTH LEE, widow of
In Somerset, July 12, Mas. RUTH LEE, widow of

In Somerset, 7419 12, SIAN, BOTH LOUIS, Walley of Mr. John Lee, 24. In North Adams, on the 19 inst., FRANCIS HOW. ARD ALDEN, son of Rev. John Alden, Jr., aged 3

ARD ALDEN, son of Rev. John Aiden, Jr., aged 3
1-2 years.

Although young, he seemed to pessess a mind somewhat above mediocrity, and oftee evinced a readiness of mental perception and depth of thought fire heyond his years. On one occasion, conversing with his mother respecting the Saviour's sufferings and death, he remarked, 'You say that Christ was God, where then was God when Christ died?' whe esdeavered to satisfy his mind relative to this subject, but he seemed unhappy that he could not comprehend it, until she told him that the Bible said Christ and God were one, and that he must believe whatever it said, because it was God's word. He then observed, 'I will believe it ma,' and made no further queries. Thus and other omnilar questions, showed the cast of his mind. He was of an ardent temperament, affectionate, dutiful and conscientiously scrupalous about doing a wrong act. He died of dropsy on the brain, and during his illness, evinced much pationee and resignation, for one so young. He had apparently no desire to recover, and when asked if he was willing to leave his faher and mother, and go and dwell with Jesus, he replied, after a moment's reflection, 'Yes, and I will wait in heaven till you come.'

Farewell't we shall not soon forget! when asked if he was willing to leave his father mother, and go and dwell with Josus. he repliafter a moment's reflection, 'Yes, and I will wait heaven till you come.'

Farewell! we shall not soon forget!

Although thy heart has ceased to beat,
Our memory warmly treasures year

Thy features, calm and mildly aweet;
But no, that look is not the last;
We yet may meet where seraphs dwell,
Where love no more deplores the past.

Nor breathes that withering word—farewell.

Notices. BOSTON BETHEL UNION. BOSTON BETHEL UNION.

D3-A public meeting of this Society, will be held in the First Baptet Meeting House, Union Street, next Sabbath evening, at 8 o'clock. Addresses, by converted seamen, and others.

The friends of the sallor's cause, are invited to attend. Agg. 7.

ANNIVERSARY OF THE NEWTON THEOLOGICAL INSTITUTION.

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WORCESTER CO. HIGH BCHOOL. WORDERFER CO. HIGH SCHOOL.

TO The examination of this school will the place on Tuesday P. M. and Thursday A. M., the 18th and 13th Inst. The Annual exhibition will be on Tuesday P. M. commencing at 9 o'clock. Sabbath evening, the 11th, the Rev. Dr. Sharp will address the Beardman Mission, and Society; and on Monday evening, the 18th, the Rev. B. W. Cushman will deliver an address before the Legoman

D.3— The Society of Missionary Inquisy in Newton Theological Institution, holds its eighteenth anniversary at the Baptist Messing home, Newton Centre, Tuesday Evening, Aug. 30th, at 75 o'clock.

Sermon by Rev. B. T. Walch, of Albany, N. Y.

UHA'S E. COLVER, Sec.

CHA'N E. COLVER, Sec.

The Eleventh Anniversary of the Sousary or Accurate of Newton Theological Institution will occur on Wednesday, the 21st Issat. As Oration will be delivered by Rev. David N. Sheldon, President of Waisrville College.

A. HARVET, Sec.

Westbero', Aug. 5, 1844.

6.7 The Knowles' Responsable Society, of Newton Theological Institution, will hold its sixth Anniversary on Tuesday, Ang 26. The exercises will commence at 3. F. M. An oration will be delivered by the Rev. Aira Woods, D. D. of Frordsander, R. I. Yeston Centre, Aug. 3, 1844.

DD Rev. A. W. Bazza, has removed from the State of Ohio to Mitford, Oakland Co., Michigan, and wishes his correspondents to direct accordingly.—Michigan Christian Herald, please notice.

Norman at Cambridgeport, for next week, is indefinitely portponed, due notice of which when it takes place will be given. The weekly conference has in like manner adjourned. The Taystox Bartist Association will hold its ninth Anniversary with the Baptist church in Behoboth, commencing on Wednesday, Aug. 98th. E. MOREY, Clark.

N. Attleboro', July 234, 1844. The Babbath school, connected with the churches of the Taunton Baptist Association, are hereby informed that the Secretary of the Sabbath School Cenvention is ready to receive their reports as soon as convenient, that may make out a report of them all at our Ansievement, to be held at Rehoboth, 95th inst.

North Sourcey day, 5, 1644. ABEL PISHER, Sec.

BOT The Twenty Pitth Anniversary of the Woscosvan Barriar Association will be held with the Pirst Bapties church in Gratton, on Thursday and Priday, August 22d and 23d. Services commence Thursday at 10 o'clock. JOHN JEAN INGS., Clerk. Worcester, July 94, 1844.

Advertisements.

Temperance Store.

THE subscriber tenders his grateful acknowledgements to his old sustemers, and offers them a new assortment of GROZERIES—as the best kinds of Tea, Sugar, Coffee, Rice, Flour, Molasses. Stewart's Syrap, a cherica article from New York; Pure Juice of the Grass Just received, for Communion service, from Simyran, &c. &c. Wholessie and retail at No. 14 Bronnled St. Beston, ABEL SEAULDING, Department of his choicest articles from shead, that he feels confident of pleasing his customers, both as it respects quality and price. Sm.

American Agriculturist.

American Agriculturist.

Thills work has now reached its third evolume, and has a laready become the leading Agricultural Paper in this country. It is a monthly periodical of 38 pages, double columns, imperial ectavo, making a volume of 384 pages, illustrated by upward of One Bolara a year's devoted to the interest of the Foruset, the Fansier, the Northeasturishers desire to call particular attention to this excellent periodical. Its editor has been long known as a practical farmer and stock broader, and in addition, has had the advantage of extensive travelling and observation of the different practices of agriculture, both in his own country and in Europe; and is most ably section of the different practices of agriculture, both in his own country and in Europe; and is most ably section of the different islands, and different countries from abroad; thus making the AMERICAN AGRICULTY UBINT the most varied and useful works of its chase superior of the travelled of the form of the countries from abroad; thus making the AMERICAN AGRICULTY TO INSTEMENT OF THE AGRICULTY OF THE COUNTRIES OF THE AGRICULTY OF THE COUNTRIES OF THE AGRICULTY OF THE AGRIC

American Agriculturist Almanac, FOR 1845, Price - 6; single - 84 per hundred - 325 per thousand.

Just published by SAXTON, PERCE & CO.
Aug. 6.

Coal! Coal!

MOSMAN, respectfully informs his friends and the public, that he still continues the cost business it his old stand in Cross St. near Aan St. 18 has also taken the wharf formerly occupied by Mesers. Cutter and Soyd on Causeway St., near Warren Bridge. (Orders received at either piace.) He is prepared to sells and deliver all kinds of hard and soft coul at as good advantage as any coal dealer in the city. Those who wish can have their coal weighed at the city scales by paying the expense.

July 18.

Smoky Chimneys.

Smoky Chimneys.

A SUREcane warranted by the one of PROFESSIOR.

SENSIVE Persev Constant Smoke Bassan and Variation, well known to be the only save care for Smoke public buildings, mines, vanits, ships, and serve the confidence of the confidence

Poctry.

For the Christian Reflector Little Mary at the Grave of her Sister.

Dear sister Susan, I have come To stand beside your early tomb, And think of you, who used to play And talk with me the live-long day. I've come to pluck the flowers around, And scatter them upon the ground That o'er your sacred dust is thrown, And hides a sister from her own. Though you lie low beneath this clod, Your spirit's gone to dwell with God; To live with Jesus, God's dear Son, And never more to me ret I think of you by night and day, And to my parents often say
The little hymns and stories too,
Which gave them joy when said by you. es wish that I might die. If I might live with you on high; But then, I think my parents dear Would have no prattler's voice to hear, No little one, to sing and play, And make them happy all the day. And so I think, if 'tis God's will, Perhaps I'd better stay here still; And if on earth, I must remain, My love to you shall be the same; Shall be the same! shall stronger grow, As more of God and heaven I know. This silken cord, around my heart, Has cable grown, since we did part,
And bound my soul to thine above,
From which it never can remove.
The little toys which once were yours I keep among my choicest stores; The lock of hair, which from your head A lovely object to my eye,
1'll keep it, sister, till I die.
I wear the clothes you used to wear, And on them often drop a tear,
As memory brings before my mind
That lovely form, which once was thine; And active limbs, and pleasant voice, Which always made my heart rejoice, And as I muse, I almost ween That thou, my love, art here again.
I read the books that you once read, And say the prayers that you once said; And others, too, I've learnt to say, From her, who taught your lips to pray.
The one that seems to me most sweet
Is this, which now I'll just repeat; O blessed Saviour, take my heart, And let not me from thee depart; Lord, grant that I in faith may die Now when I upward glance my eye, To see the stars that gleam on high, My thoughts, still onward, trace their way To that bright world of perfect day, Where spirits, bought with Jesus' blood, Now live, and reign with Christ and God Among that happy throng above, I often think of thee, my love; Our cousins too, that since have died, I view, as standing near your side, Engaged in songs of sweetest strain, To Him, who was for sinners slain. Our cousin Helen, at the West,
With her dear sis, has gone to rest;
They fell beneath disease, the same
That hurried you from earth's domain; And little Hannah, too, has gone To join with them the heavenly throng; In hymns that make all heaven rejoice. There's Edwin, too, a lovely boy, His father's hope, and mother's joy. And Frances A., afflicted child, Yet bright and active, fair and mild, And loved the more ; these all have gone, And left me here almost alone. And when on earth my race I've run, And when on earth my race I've run,
I hope that I may join each one
Of those dear cousins, now called home,
And with them, hand in hand, I'll roam Through all the realms of bliss and joy, Where nought can enter to annoy.

Till then, we must remain apart,

Though even now we're joined in heart, And now, my dear, though I must go From this loved spot where you lie low,
And leave your sacred dust to sleep,
Till that bright morn when Christ shall speak With trumpet voice, and bid it rise, To live with him above the skies,— I'll visit oft this sacred place,
And plead with God for saving grace; That when my course on earth is done He'll take me to his blissful ho And then with you I'll spend my days, In acts of love and songs of praise. 10ay, July 17th, 1844.

The Family Circle.

A Complete Education.

We extract the following from an excel- angels, without love, is hell. lent article by Dr. Lee, published in the New Genesee Farmer. It was suggested by the fact that the New York Legislature incorporated at its last session a State Agricultural School.

Any system of education is defective that fails to develop the whole man—his physical, rational, and moral nature. All these high constitutional functions can be impaired by defective and unwise management, when our mental and physical organs are in the soft, impressible wax of child-hood; so, too, they can be vastly improved by skilful and timely appliances, well ad-dapted to all the wants of young humanity when bursting from its chrysalis state. Combine study, learning, and science, with honest productive industry, and we shall ing upon the stage of life a race of great, sound, practical men, such as the world never saw. How few of the thou-sands that go through our colleges, and learn a smattering of Latin, Greek, alge-bra, and other branches of the mathematics, are capable of earning their own living! They have yet to learn to be mechanics, tors, lawyers, or clergymen. Their bodily strength and health are sadly injured, from a lack of physical trainfrom the want of invigorating exercise

The study of natural science, of the laws of nature, is too much neglected in all our higher seminaries of learning. How few of our young gentlemen who pride themir literary attainments, can tell why a baked potato is better for their breakfast than a raw one! Baking adds not a particle of matter to the root. Its constituent elements are the same. How few can tell what changes take place in the simple transformation of flour into bread, corn-meal into pudding, and these again into blood, muscle, fat, tissue and bone! The practical farmer labors much of his life to transform certain elements of earth, these again into domestic animals, their milk, butter, cheese, flesh and wool. Shall I be told that for the sons of practical agriculturists to study and understand the uniform laws of nature that govern these and all dred changes in the constitution of matter, is of less practical utility than for them to study heathen mythology, or to spend years to learn to read in the original text the licentious odes of Horace and Ovid?

I would be the last to under-value classical learning. All I contend for is, that that cirle 'no word, no look,' e'er sent a every laboring man who is to grow up from pang to any heart—that every hour was a pang to any heart—that every hour was a pang may, by superior opportunities, summer hour, and every face the reflection from unguarded line. our sons, may, by superior opportunities, acquire more skill and knowledge in his branch of business, to the end that he may produce and enjoy more of the comforts of civilized society. As a father, I confess my anxiety not only to teach my children how weet to know that the memory of an unkind word can be seen as the low we feel

to earn and enjoy an honest and comforta-ble living, but also how to keep what property their well-directed indexes the same of our intercourse with the g, but also how to keep what their well-directed industry shall Tell me, who creates the imce. Tell me, who creates the im-

produce. Ten me, who was a fortunate few? Is it not our toiling farmers and mechanics, who work hard, fare hard, produce much, and consume little, live of 'the wife's welcome' that I began to write, and following the free current of thought, led by one poet and another, I have run on until the reader has probably the first constant. left me to run alone. Once more, as the preacher saith, and I am done.

'There is a love that o'er the war Of jarring passion pours its light, And sheds its influence like a star That brightest burns in darkest night.

academical education is not sufficiently practical to be altogether adapted to the

everyday business wants of the pupils;

women. So far as the successful practice

of agriculture in after life is concerned these defects will be removed in a well-or

ganized State agricultural school. From such an institution, hundreds of young men

familiar with agricultural geology and chemistry, with the analysis of soils, man-

ures and plants, familiar with the organic

structure and physiology of both plants and animals, would go forth into the community

to teach the art, the science, and the profits of good husbandry in every county and town in the Empire State. Such an insti-

tution would be a common centre for

collecting from all parts of the civilized world, the most valuable information, and

scattering it again, when tested and found truly useful, over the whole land.

A Wife's Welcome.

'The world well tried—the sweetest thing in life
Is the unclouded welcome of a wife.'

on, many a husband an ene

own door.

If she did, but he cared not for it—if she

'Love is a thing of frail and delicate growth;
Soon checked, soon fostered, feeble and yet strong;
It will endure much, suffer long, and bear
What would weigh down an angel's wing to earth,
And yet mount heavenward; but not the less
It dieth of a word, a look, a though;
And when it dies, it dies without a sign
To tell how fair it was in happier hours:
It leaves behind reproaches and regrets,
And bitterness within affection's well,
For which there is no healing.'

There is truth as well as poetry in this,

en the death-blow of love that shed bliss

in that circle, and has driven a fond husband

O! man may bear with sufferings; his heart Is a strong thing and god-like in the grasp Of pain that wrings mortality; but tear One chord affection clings to, part one tie That binds him unto woman's delicate love, And his great spirit yieldeth like a reed.'

'Where friendship full exerts her woftest power, Perfect esteem, enlivened by desire Ineffable, and sympathy of sou! Thought meeting: thought, and will preventing will With boundless confidence; for nught but love Can answer love, and render bliss secure.'

When kindred hearts in rapture meet,
When e'en their plaintire sighs are aweet,
When deels celevitab lists betoe
Then dies all thought of care and wo.'
Then trip the hours o'er summer flowers,
Then life glides like a gentle stream;
Earth yields no bliss so sweet as this,
Though it sometimes fades like an earthly dream.'

after they shall have become men

'It is so true, so fixed, so strong, It parts not with the parting breath; In the soul's flight 'tis borne along, And holds the heart-strings e'en in death.

"Tis never quenched by sorrow's tide;—
No, 'tis a flame caught from above—
A tie that death cannot divide;—
"Tis the bright torch of WEDDED LOVE. ' Hut there is one love, not of earth,
Though sullied by the streaming tear;
It is a star of heavenly birth,
And only shines unshaken there.

"Tis when this clay resigns its breath,
And the soul quits its frail abode,
That rising from the bed of death,
This love is pure—THE LOYE OF GOD.'
Christian Parlor Mag. for July.

The Bible says so.

We cannot begin too soon to commucate principles to the young, which shall govern their minds for life. Lasting imgovern their minds for life Is the unclouded welcome of a wife.'

I believe that with all my heart. I have lier age than many persons suppose. It is tasted some of the sweets of life, and with as keen a relish for them as any one, but I sublime truths are, at the same time, the as keen a rensu for them as any one, but I simplest. For instance, a very young child care to know the man who calls it in question.

simplest. For instance, a very young child may be taught that there is a God; that we are made to do his will; that we are all sin-That welcome has reclaimed many a wanderer on the verge of ruin; has preserved many, who, but for it, would have gone astray; given life and peace to the heart of many a son of toil and care, and made the cot of the pear an Eden.

ot of the poor an Eden.

The want of it has driven many a man to tled for ever. They should be taught to the bowl, the gaming table, the company of the dissolute, to hell. It has made many a home a prison, many a husband an enemy, what is false. Thus with the blessing of nome a prison, many a husband an enemy, what is taise. Thus with the blessi many a father a tyrant; many children fath- God, they will acquire the habit of con erless, and many wives widows, whose fathers or husbands yet live. And when I see a man, neglecting a lovely looking wife, Scripture. I therefore think it a good sign, seeking his pleasure in the haunts of to hear a child often use the expr sin, to know whether most to pity or to blame him, I wish to know if the wife of

welcome of a smile, when he entered his Moralist and Miscellanist.

spread the wiles of her pure love to twine his heart, while he broke away from the Report of the Sempstress's United Benevolent Association.

For the Christian Reflector.

sweet enchantment—if she made it sun-shine always in the house, and was cheerful shine always in the house, and was cheerful in adversity as well as gay in hours of joy —if she strove to be an angel at the gate to keep him within the Eden that she loved, while he would yield to the song of the syrten and wander from the arms that emerse to alleviate the condition of the Tailoress and Sempstress. Believing that the time had come when something braced him, to seek the embrace of others, even of the abandoned, then he is a villain hated of God and justly despised of men. And such are many of those whom we see on the road to ruin. The love of a fond wife would have saved them, but they rejected it and deserve to perish.

But if—and it is a serious if—if she meets him returning from his day's care and toil, in the field, or the shop, or the study, or the forum, or the senate (it matters not where or what his labors, he flies from them with joy to find repose and peace to the employers in our own behalf.

We accordingly prepared a bill of prices with great care, which was adopted, printed and presented to them for their signatures. A few of them signed it, but many rejected it. We then invited them to make out one of their own. This braced him, to seek the embrace of others, that the time had come when something ters not where or what his labors, he flies from them with joy to find repose and peace in the para dise of his own home); but if she whom he loves meets him without the joyous welcome of a glad heart and a sunlit eye, or with a frown, or a look of cold indifference, or the mere absence of delight; if she meets him not with the living, speaking, shining evidence that her heart leaps with gladness when its lord has come, it is not strange to me that his heart sinks, and he seeks for pleasures, where he looks not for love. He can be happy without love abroad, but home, though a heaven full of angels, without love, is hell.

The object of this Society was to raise the price of labor,—but this has not yet been accomplished to our satisfaction but we feel that this subject is of too much importance to be given up without still farther effort. We are persuaded that there are employers in this city who would willingly give a fair compensation for their labor, if the state of society was such that they could carry on their There is truth as well as poetry in this, and oft the domestic circle where poetry namer had a worshipper, has felt the sad power of this truth. 'A word, a look,' has been the death-blow of love that shed bliss

many more are made paupers by it?
Fellow-citizens! Friends of the poor! in that circle, and has driven a fond husband forth to seek relief for a wounded spirit in scenes that allure to destroy. Mrs. Ellis, in her 'Wives of England,' has most happily drawn the portrait of a wife as she should be, 'A BEING TO COME HOME TO.' It is not wit, nor beauty, nor wealth, nor that makes a wife a crown of resilision, that makes a wife a crown of resilision. It is not wit, nor beauty, nor wearing, nor religion, that makes a wife a crown of rejoicing to her husband. Nor all these combined. A wife may have them all and feeling that we are weak, ignorant and feeling that we are weak, ignorant and feeling that we are weak, ignorant and love her husband not; give him an un-clouded welcome never; make his house no short-sighted, and know not what course to take to accomplish the greatest amount of good. We desire, therefore, to look to Him who is wise, great and merciful, who will direct us in the path of duty, if we seek it aright. It may be asked, What do you wish, or expect to accomplish by your efforts in this cause ? When such a thought as this is put into We answer, we hope to alleviate human print, the most of readers laugh at it, as the wo, if the community will sustain us by soft sentimentalism of a young poet, but their subscriptions, and co-operations every family has felt and proved its truth.

We see much that needs to be done, but If Love dwell not there, joy is also a stran-ger; and if Love hath his home in that

We would not be unmindful of the ashouse, 'a word or look' may drive it far away. Thomson, the poet of nature, draws to influence, advice, and money, that we have already received; but there are many more of that class in this city, whom we could wish felt more interested in this work, who have not done any thing as yet; but we trust that they will be induced to do something hereafter. We Another and a gentler bard has warbled should be glad to have them take the n sweeter, but not more truthful numbers, management of the whole matter, as they are far more competent than we are, in every sense of the word, seeing that ma-ny of those who have labored persevering-

from unguarded lips.

MRS. AMY P. Moote, President.

liers, not unlike those used in Christi churches in times of evening worship. MRS. M. A. DAVIS, Secretary.

For the Christian Reflector.

The Slanderer. O! if there lives beneath the vasit of heavon A loathsome wretch too vile to be forgiven, 'Tis the foul slanderer, whose infectious brea Breathes round him poison, pestilence and death

He, who with dark malicious ain, Seeks to destroy another's peace and fame,— Joys, to augment the sum of human wo, And smiles, to see the tear of serrow flow. O bear him off to some dark lonely cave, Where only bleak and dismal sight winds rave,

Where spirits dwell malignant as his own,— There let him live, there let him die unknown. But not the haunts of men may be his home, For joy will wither where his footsteps come; In social life, O! let him not intrude, His doom should be eternal solitude.

Easl Bethany, N. Y.

Lessons of Wisdom.

have foreseen. God frequently takes us by surprise, and sometimes in those objects on which we most fondly rest our hearts, and in those moments in which we have fancied ourselves most secure. The evils fancied ourselves most secure. The evils fancied for ourselves often we have imagined for ourselves often vanish before the eye of reason, and it is not in our power to chose where the blow shall fall. Let, then, the obedience of every day, and of every hour, be your daily He provides for you celestial manna; be satisfied with it; it is not in your power to lay it up in store, or to say how much of it God will give you: all that you have to do, is to use it in such proportion as you reis to use it in such proportion as you re-ceive it. Strive to pass your life in peace, simplicity, and resignation; place your hopes of happiness in God, and not in his hopes of happiness in God, and not in his for on him you may rely with full confi- promoted thereby.

under the galleries are also ranges of seats, furnished as those are above with sofa backs. The entrances into the synagogue are by two doors on its western side, about fifteen feet from each corner. Between them on the inside several feet from the wall, is a high "TABLE" and several and carrots of which about twenty the several several feet from the wall, is a high "TABLE" and several and carrots of which about twenty the several several feet from the wall, is a high "TABLE" and several and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about twenty the several feet from the wall, is a high "TABLE" and carrots of which about the several feet from the wall, is a high "TABLE" and carrots of which about the several feet from the wall, is a high "TABLE" and carrots of which are the several feet from the wall, is a high "TABLE" and carrots of which are the several feet from the wall, is a high "TABLE" and carrots of which are the several feet from the wall, is a high "TABLE" and "altar," perhaps eight by six feet in dimensions, resting on a still larger stage, elevated three feet above the floor, and exhibiting curious workmanship. There is a raised seat between the table and the wall for the accommodation of the officiating rabbi, and the readers, both and poultry, bread, milk, and chief vegety whom appear in priestly contume. On of whom appear in priestly costume. On the east contiguous to the wall of the sanctuary in front of the table, is the sanctuary in front of the table, is the hand." This is some six feet in width, about two-thirds as much in depth, and probably twelve or fifteen feet feet in probably twelve or fifteen feet feet in hands! "—American Farmer. of whom appear in priestly costume. On the east contiguous to the wall of the opy resting on pilastres. It projects in front from side to side in the form of a semi-elipsis, lengthwise, the most prom-inent, or mid-curve of the swell, is five feet from the wall, there being on the stately canopy the representations of the fire and smoke on Mount Sinai, when Moses received the two tables. The front of the ark is enclosed by narrow folding stiles, on hinges, which are easily turned from the middle to the right and left, the whole being wrought in mahogany a good congregation. When there I bap-with much ingenuity and taste. Within is the "mercy-seat," elevated three feet right hand of fellowship to seven others who above the floor, on which rests the "Book were brought in under the labors of brother of the Law of the Lord," or the scrip-tures of the Old Testament, elegantly 'At Mount Palitine, I recently baptized written in the Hebrew tongue, on sheets of parchment. These sheets are six or seven in number, some yards in horizon-his crutches and cheerfully descended into tal extent, some thirty inches in width tal extent, some thirty inches in width perpendicularly, and the ends mounted on rollers. Between each page from top to bottom, which may be from fifteen to eighteen inches wide, there is a margin, and the book or sheets are opened or shut, by rolling back or forward those rollers. Severally on these columns is a height and five in diameter, which are removed and kept off while the roll is eing read. Jewish worship .- This is begun on Saturdays, at 10 of the clock A. M., and is

continued about three hours. The rabbis, readers and worshippers all wear their hats in the sanctuary, and at no time remove them. The Jews also who their hats in the sanctuary, and at no different hats in the sanctuary, and at no different hats in the sanctuary, and at no different hats in the sanctuary, and at no are above the age of boyhood wear white scarfs, which being kept in a chest covered by their seats, are taken from them and thrown over their shoulders before the individuals seat themselves, and are folded and returned there at the close of the exercises. Every scarf has a blue fringe, imitative of that on the vistua of the ancient Israelites. The Jews have divided the five Books of Moses in the year, and arranged or rejected other parts, as they have thought fit. Though the roll is in manuscript, they have at every seat a printed Hebrew Bible, in octavo size and form, which is not carried from the sanctuary. The Hebrew is on the right hand page, and the English on the left; and as the Hebrew is on the right hand page, and the English on the left; and as the Hebrew is on the right to the down the page, the Jew turns the leaves from left to right, and consequently makes our title page his last.

The "lamp" is a curiosity. It is intended to represent the lamp in the Temple of God at Jerusalem. It is not large—perhaps no more than six inches in diameter. It gives a faint glimmering light, hardly perceptible in the day time, yet it is to be kept constantly burning, day and with the removement of the page to the pattern of the difference of the sanctuary and manuscript in the complete of the constant of of the constant

Then dwells celevate below.
Then the lost care and wo!
Then trip the hours o'er summer flowers,
Then life glides like a geatle stream;
Early yields no bliss so sweet as this,
Though it sometimes fides like an earthly dream.'

A dream! O how the memory of the loved and the lost comes up when the broken circle is thus brought back to the

The Rabbi or Reader commences worship by reading in a drawling, half singsong tone, certain portions of David's Psalms, parts of which are chanted by the audience. Next is the ceremony of taking the Book of the Law from the ark. This is done in form by the rabbi, reader and others, who proceed from the table to the ark with measured steps, open its doors, and solemnly take and bear away the roll to the table and altar, read a chapter in Hebrew, and then in like manner return it to the ark and close its doors. The reading from the roll was with like attonations as the other, sup-posed to be imitative of the manner practised in ancient days. Lastly, prayers are read, when the worshippers rise and continue standing, and a consecutive psalm is chanted by both sexes with con-siderable melody. The best of their sacred music, however, was while the Jewish officers were bearing the Book of the Law from and to the ark. At the close some sweet halfelujahs were chanted or sung. All the worship appeared in the 'Seek not to penetrate into futurity, neither encourage a habit of anticipating good or evil. Our trials do not always come from those occasions which we may have foreseen. God frequently takes us have foreseen and complime in those objects. Hebrew language, except a clause in the

What one Acre can do.

The following article may instruct some will of your God. of those who think half a township necessary

'Mr. Drew, the editor of the Maine Jewish Synagogue in New York.

The oldest synagogue of the Jews in the city of New York, has been standing many years. It is a neat, well-finished edifice, two stories high, and about fifty of the support of a large family. One-third of which he devotes to corn, which he selects from the most profitable species, and raises after the most approved modern plan. He manures the land well, and plants by measurement. This third of an plants by measurement. dedifice, two stories high, and about fifty feet square. It has only one range of windows, and each of these is arched. On the north and south sides of the interior are galleries, adorned with carved open-work in front, and accommodated with four or five tiers of seats. These galleries are occupied exclusively by the Jewesses, and none of them set in any other part of the sanctuary. On the sides under the galleries are also ranges of seats, furnished as those are above with

tables are supplied, leaving sufficient space for the cultivation of turnips, cabbage, beans, peas, cucumbers, melons, &c.c., and a few choice apple, pear, and other fruit trees. All this is the produce of a single

Home Missions in Illinois.

From Rev. Thomas Powell, Vermillionville, Ill.

TEXAS AND SOUTH CAROLINA .- The South Carolinian, speaking of the question of annexation, says: 'To the South it is one ollers. Severally on these columns is a onical or urn-like capital, six inches in eight and five in diameter, which are it were infinitely better for us to abandon the whole Union, than to give up Texas to become a colony to Great

Advertisements.

Townsend Female Seminary.

THE Fall term will connecte on the last Wednesday August, and will continue thirteen weeks. Miss Reva. Remayor, who for experil years past, has so successful enough the lastitution, as its Principal. having expressed it liers, not unlike those used in Christian have secured the services of Miss Arraza Taans, of Fri mingham, who will enter upon her duties as Principal at the commencement of the Fall term. Miss Train strings with the the hest recommendations. The public may reat session that carry assertion with he made on the part of the Principal and the Tructose to sustain the high character which the Seminary has attained under the management of its present Principal.

By order of the Tructose.
Turnsend, July S. 1842.

A. G. STICKNEY, See'y.

Charlestown Female Seminary. THE Porty First term of this Institution will communic on Tue-slay the third of Sept next and continue twelve weeks. Injurie by letter or otherwise of the subscriber No. 84 Main St. or at the Seminary Buildings in Union and Lawrence St.

No. 51 Mar. 61 or at the Seminary Buildings and Lawrence St.

The services of the universary of this Seminary with the held in the First Buptis church, on Thursday the first day of August at 11 o'clock A. M. Budoman will then be presented to puptle who have finished the course of study and an address will be delivered by the Rev. Dr. Sharp.

Alter T. J. BELLOWS for the Practices.

Charleston, Jaig 28d, 1844.

The Young Ladies' Friend.

BY Mrs. Jahn Farrar, author of the Life of Lafayette, the Life of Howard. &c. The Wrongs of Women, by Charlotte Elizabeth. Letters from Ireland, by Charlotte Elizabeth. Lettures and the institution of the e-babath, by Rev. John Lectures on the institution of the execution, yet in Stone, D. THE LADIES CLOSET LIBRARY.—The Humabu; or Maternal influences on Sons. By Robert Fluity. The Marys; or the Beauty of Female Holmess. By Robert Philip. Hadring, for the Varieties of Female Fleip, By Robert Philip.

The Law of the Strict Fraced in his Work; a compani-

By Robert Philip.
The Lave of the Spirit traced in his Work; a companion to the Experimental Guides. By Robert Philip.
For sale by SAXTON, FEIRCE & CO E33 Washington Street.

Works on Baptism.

THE BAPTISMAL QUESTION; containing Mesers.
Cooks and Towns's 'thins to an Enquirer, on the subject of captism,'—a Review of the 'Hints' by tee Rev Wittan Haure, which a Rejoinder, by Cooks and Towns's which a Rejoinder, by Cooks and Towns's which a Rejoinder. Price Green's ITS OWN WITNESS. Or, reflections BAPTISM ITS OWN WITNESS. Or, reflections BAPTISM ITS OWN WITNESS. Or, reflections are sort of the subject of the subject

THE FOUR GOSPELS, WITH NOTES. Chiedy Explanatory; intraded principally for Subbath School Fearhers and Bible Classes, and as an Aid to Family In-struction. By Prof. Hawar J Rivier, Newton Theologistruction. By Prof. Hann's Andas and the Family Incal Institution. Severeth edition.

The undersigned, having examined Professor Ripley's.

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